JULY
1937

UNITY

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

OUT OF BONDAGE
by Zelia M. Walters

THE SEVENFOLD CLEANSING
by Charles Fillmore

15¢

V. 87
193712

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

JULY 20 to AUGUST 19

Healing

Health of mind and wholeness of body follow as I behold Thy eternal perfection manifest in me.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

My understanding and faith in divine substance open the door to a constant inflow of plenty into my mind and affairs.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explantion of these thoughts turn to page 68)

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

UNITY

DEVOTED TO CHRISTIAN HEALING

EDITOR
CHARLES FILLMORE

ASSOCIATE EDITOR
GEORGE E. CARPENTER

VOLUME 87 JULY, 1937 NUMBER 1

THE SEVENFOLD CLEANSING, *by Charles Fillmore* - 2
WALKING PRAYER, *by Gardner Hunting* - - - 10
ASK AND YE SHALL RECEIVE, *by Theodosia Schobert* - 16
THE GREAT ENEMY (Part 3), *by Stella L. Terrill* - 21
OUT OF BONDAGE, *by Zelia M. Walters* - - - - 32
"LET THERE BE LIGHT," *by Betty Jean Gregg* - - 40
SUNDAY LESSONS - - - - - - - - - - 47
FAITH, *by Clarence Edwin Flynn* - - - - - 66
SILENT UNITY - - - - - - - - - - 67
HEALTH AND PROSPERITY - - - - - - 68
PRAYERS ANSWERED - - - - - - - 71
HELP FROM SILENT UNITY - - - - - 79
THE PURPOSE OF UNITY - - - - - - - 86

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY, KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

The Sevenfold Cleansing

"GO AND WASH IN THE JORDAN SEVEN TIMES, AND THY FLESH SHALL COME AGAIN TO THEE, AND THOU SHALT BE CLEAN."

BY CHARLES FILLMORE

THE FIFTH CHAPTER of II Kings relates the healing of Naaman by Elisha. Naaman was the captain of the hosts of Syria, but he was a leper. The Syrians had brought away captive out of the land of Israel a little maiden, who waited on Naaman's wife. She said to her mistress, "Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy."

The incident was told to the king of Syria and he sent a letter, with presents of silver, gold, and raiment, to the king of Israel, requesting that he heal his general, Naaman. When the king of Israel read the letter he rent his clothes and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me."

When Elisha heard of it he sent word, "Let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger to him, saying,

"Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman was wroth, and went away, and said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" So he turned and went away in a rage.

And his servants came near and spoke to him and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"

Then he went down and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like the flesh of a little child, and he was clean.

This demonstration of spiritual healing doubtless took place just as related, and again and again it has been a source of encouragement to those who have believed in the healing power of God. But to all who read Scripture in the Spirit this narrative is a mine rich in clues that point to methods of healing for all men who can discern and use the law set into action by Elisha.

Elisha is often referred to by the Bible commentators as a forerunner of Jesus. His marvelous works are easily recognized as proceeding from the same Spirit that inspired Jesus, and his gentleness and simplicity are paralleled only by the great Master.

It is not difficult to see in Elisha an incarnation of the Christ, and he was in a certain degree God manifest. Jesus was a fuller manifestation of the same Spirit.

If we admit that Elisha is a type of Christ—that is, of the Jehovah or supreme I AM of man—we should admit with equal readiness that the other characters in the narrative are types of various powers or traits common to all men.

Starting with a certain understanding of man in the three departments of his being, spirit, soul, and body, we discern Naaman to represent the will, Syria the intellect, the king of Israel the ruling lawgiver in the domain of spiritual thought, and the king of Syria the same ruling power in the domain of intellectual thought. The "little maid" is representative of a rudimentary intuition that has been captured by the intellect and is being made to serve its ends. The river Jordan is the life current flowing into man's subconscious nature from the one great life. This "river of life" is the source of the natural healing impulse that constantly reconstructs and restores the organism.

The will through its conquests in the sense world has gained the applause of men and is called "great," "honorable," "mighty." This exaltation of will stimulates the personal ego until it ignores any power higher than itself. This supreme egotism stops the flow of spiritual life in the organism and body atrophy sets in. Pride and ambition cut the invisible channels that connect soul and body with the great river of life. The blood then loses its elixir and the flesh its healthy glow; decay of skin and extremities

follows and the man becomes a leper.

The only remedy for the starved body is the relinquishment by the will of its haughty assumption of dominion. No new life can flow in until the will unclamps its affirmations of supremacy. All men and women belong to the Naaman family, and no one is wholly exempt from the limitations of personal will until he has said with Jesus Christ meekness, "Not my will, but thine, be done."

Intuition, the little feminine Israelite, points the way to the representative of Jehovah, who dwells in Samaria. Personal will loves to make display of worldly possessions and goes to the simple, unpretentious Elisha with a great retinue of servants, horses, chariots, besides presents of silver, gold, and rich raiment. He expects the prophet to call upon his God, wave his hands over the place, and make a great display in the healing. But the gentle prophet tells him in his simple way to bathe in the Jordan seven times. Naaman is wroth at being told to do so slight a thing, when he had come so far at so great an outlay. He had expected the prophet to recognize his exalted position and give him special attention. To do so puerile a thing as to bathe in so insignificant a stream as the Jordan filled him with indignation.

Teachers of Truth are constantly having to meet this egotism of personal will in their students. The intellectual methods of gaining knowledge are so ponderous, so many books have to be studied and so many things memorized, that the simple methods of Truth are considered childish. In modern medical science a paralytic would be dosed, serumed, X-rayed,

and what not. Jesus healed such a case by simply saying, "Son, be of good cheer; thy sins are forgiven."

Jesus said He accomplished this through the faith of those who brought the sick man to him. There must be faith action before the forces that restore the life to the organism can be set into operation. The laborious methods of materia medica are all for the purpose of stimulating the healing forces of nature. Nature is the servant of mind, and when lawful thoughts are enthroned in consciousness, nature restores the natural harmony existing between spirit, soul, and body. When one understands the use of right thoughts and words, this is so easily accomplished that the intellectual man is nonplused and shakes his head with incredulity, or goes away like Naaman, wroth at the seemingly crude and unheard of healing method. However Naaman's servants prevailed upon him to give Elisha's remedy a trial, and when he had bathed in the Jordan seven times, "his flesh came again like unto the flesh of a little child, and he was clean."

The first step in all spiritual healing is faith and the next is receptivity. Where the pride and fullness of intellect is dominant there is little opportunity for the subconscious stream of life to do its cleansing work. The proud Naaman must first be humbled before he can be healed, and the proud flesh must be taken out of his heart before the proud flesh can be cured in his body.

Elisha apparently took no part in the healing, simply directing Naaman to bathe in the Jordan seven times. But there was a deep undercurrent of

Spirit power at work in Elisha. He represented the higher self of the Naaman consciousness which had been quickened. Jesus referred to this in Luke 4:27: "There were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

Elisha told Naaman to bathe in the Jordan seven times. Seven is a cardinal numeral and in ancient times was regarded as having mystical significance, that is, as symbolizing perfection, beside being loosely used for any indefinite considerable number, much as twenty or a hundred is used now. Peter used it in this sense when he said, "How oft shall my brother sin against me, and I forgive him? until seven times?" Jesus replied, "Until seventy times seven."

Seven is so universally used as a mystical number that there must be some reason for this in the fundamental arrangement of the natural world. In Solomon's temple was the seven-branched candlestick. We know that this temple represented the body of man, and the seven lights were symbols of seven centers in the organism, through which intelligence is expressed. Everybody knows five of these centers: seeing, hearing, tasting, smelling, feeling. There are two in addition to these, which we may call intuition and telepathy. The solar plexus is the organ of intuition and the brain the organ of telepathy.

All these centers of light have been dimmed by sin. Hence sin has also been given a sevenfold classification, viz., pride, anger, lust, covetousness, envy, gluttony, sloth. The great purifying river of life must wash away these sins and their leprosy in the body. To bring this to pass man must deny in

sevenfold measure the darkness of error that obscures the inner light and life. These seven washings are to be repeated until the whole body is clean.

The eye represents the discerning capacity of the mind.

My eyes are no longer darkened by thoughts of deception, concealment, or lust. The cleansing life and light of Spirit makes pure and clean these eyes, and through the all-seeing Mind I have spiritual vision.

The ear represents the receptive capacity of the mind.

My ears are no longer stopped by the sensitiveness and willfullness of the little self. I am no longer bound by personality. I now bathe in the great ocean of life, and I am free in boundless Spirit. I hear the voice of Truth only and rejoice.

The nose represents the initiative capacity of the mind.

The cleansing life of Spirit frees my mind of all thoughts of fear, timidity, and incapacity. I am bold, free, courageous Spirit, and I can do all things through Christ.

The tongue represents the judging capacity of the mind.

Sense appetite no longer clogs the clear discernment of my spiritual judgment. The cleansing life of Spirit quickens and cleanses my taste and I eat and drink only what my body requires under divine law.

Feeling represents the loving capacity of the mind.

I am no longer in bondage to the thought that sensation is in matter. The cleansing life of Spirit

dissolves all fleshly lust for sense pleasure. I am Spirit and I desire the clean, pure currents of life to flow through every part of my body, so that all may be made clean.

Intuition is the natural knowing capacity of the mind.

The cleansing life of Spirit purifies my heart, and I trust the "still small voice" within my soul.

Telepathy is thought interchange.

The cleansing life of Spirit clears my mind of ignorance and materiality, and I see the activity of ideas and understand their import independently of human language. As God gave Daniel "knowledge and skill in all learning and wisdom: and . . . understanding in all visions and dreams," so He gives me and all His children the original ideas of His great mind to use as we will.

HEALING THOUGHT

The healing power of Nature is reinforced in me by the healing power of God, and I am perfectly restored.

PROSPERITY THOUGHT

The riches of the all-infolding substance are now expressed in me, and I am abundantly prospered.

(Use from June 20 to July 19)

Walking Prayer

I LIKE TO MAKE ALL THIS SEEKING FOR TRUTH AS INFORMAL AS POSSIBLE . . . LET US FIND THE SILENCE SOMEHOW, BY SOME SIMPLE, CHILDLIKE METHOD.

BY GARDNER HUNTING

"GOING INTO the silence" seems to be a mysterious and baffling process to a good many people who are trying to find a consciousness of God. Some very simple thoughts will help us in this matter if we let them have our quiet attention.

One thought is that Jesus said we could have the kingdom—or enter the kingdom—only on condition that we become like little children. Another thought is expressed by a leading writer whose spiritual experience is an inspiration to all who know, hear, or read him. He says, "The only technique required in religion is the technique of trusting all to the Father."

The simplest of us, the humblest, may take heart from such sayings as these. Indeed, are not simplicity and humility qualities that make our approach to the kingdom exactly what Jesus said it should be? Surely you and I can be like children—wide-eyed, curious, interested, unself-conscious, absorbed, utterly receptive—can we not? Think of any little child you know. What is his attitude toward you when you tell him a story that holds his attention? There is nothing artificial about it. He doesn't think of tech-

nique. He isn't even conscious that he has an attitude. He is hardly conscious that you are telling him something to which he is listening. He just listens!

If you promise him something, he believes you. He trusts you just as simply as he listens to you. He is not afraid of you. He doesn't even stop to think whether he is afraid of you or not; he just trusts you. He may know in a way that you love him, but he doesn't stop to think about that. He probably would be somewhat impatient of statements or arguments or demonstrations offered by you to prove that you love him. He just takes you to be his friend and believes you will keep your word, and he is interested in anything you offer for his attention because he finds it interesting.

Oh, to be natural like the child!

We get much entangled in problems of technique. The old, old story of the centipede who was asked by the frog just how he used each of his hundred legs in walking, and who as soon as he began consciously to think about it found that he couldn't walk at all—that old story perfectly illustrates a predicament into which we frequently fall. We become so concerned about how to enter the silence that we cannot enter at all. Can't we take a leaf out of the little child's book and just forget the "how" and simply do it?

People who are most successful in experiencing the silence and in receiving the rich blessings that come by way of the silence differ considerably in their "technique." They are alike however in one thing—simplicity. They are childlike in their simplicity and in their trust.

One will tell us that the way of going into the silence that he finds best suited to him is to lie quietly in his bed when he first wakes in the morning, listen to the waking birds, and watch the creeping dawn until he loses the sense of a mere material world in the consciousness of its Creator, until the inner voice makes itself heard like another song of the dawn in his heart.

Another says that he finds it better to be up and bathed and dressed before he attempts the "quiet time" because he finds it too easy, lying in bed, to become drowsy and doze off again after the first waking. He sits by a window and reads a favourite psalm and repeats the Lord's Prayer and then closes his eyes and waits to hear the voice.

Still another suggests that a still church offers an ideal place for "getting still." Another recommends the silent woods as the very cathedral of silence. One man I know says that he never more truly experiences that stillness of the mind and heart—in which we find our best gifts, our greatest ideas, and our finest visions than when his hands are busy with mechanical tasks that he can perform with almost no conscious attention. Brother Lawrence, you remember (if you've read "The Practice of the Presence of God") said that he found no difference between the hour of prayer, which was a time specially allotted to the silence, and any other hour of the day, because he loved each hour in the conscious cultivation of his awareness of the nearness of God.

A famous woman, known around the world for the help and inspiration she brings to all who come

that is the way a child would pursue an interest.

Wordsworth used to compose immortal poetry as he walked in his tiny hillside garden or in the English country lanes. Dickens found deep insight into human hearts and lives as he walked the streets of London. Livingstone found spiritual riches as he traversed the jungles of the Dark Continent. Poets, explorers, artists, philosophers, and saints have often found walking conducive to silence of the soul.

Of one thing, though, let us make sure. Let us find the silence somehow, by some simple, childlike method. Glenn Clark, whose little books on prayer are so inspiring, speaks of men who practice giving time to silence as men who have "great silent spaces in them" that are sources of power, even as the great silent "vacant" spaces among the stars are believed to be the source of the all-powerful cosmic ray of which Millikan tells us. Power is a marvelous possession: power to think, to speak, to act!—to think, to speak, to act with power!

Walking in the silence must be very truly walking with God. That is the kind of experience from which one "returns a changed man," as Emerson says. When I was a youngster I read a story about a fairy or genie or leprechaun, or some such possessor of miraculous powers, who promised a boy that he should have as his own all the houses and lands he could walk around in one day. As I recall the story, the boy became so greedy for great possessions that he tried to walk around too great an area, with the result that he did not complete a circle before dark and so got nothing for his pains. This story presents an excellent lesson, assuredly.

When we start for a walk, it might pay us to think that we are certainly going to possess all the spiritual territory we can encircle while we are out. It might tend to make the walking a means to wonderful spiritual gain. It is funny, is it not, how old stories like this one, and the one about the magic purse, and Cinderella, and Aladdin—yes, and the prodigal son—live on and on and on through the years and the centuries! It certainly is not because they are merely tales of magic but because in their depths great truths are hidden.

You remember the story of the seven-league boots, don't you? As I read the recommendation to try walking as a means of arriving at great inspirations, great conceptions, great conclusions, I am reminded of that story. I am pretty sure of one thing: if walking could help us to shake entanglements of technique off our spiritual feet, we should suddenly get a new notion about the deeper meaning of that story of the seven-league boots. It would not be merely our flesh-and-bone feet that would find release; it would be the feet of our thoughts, which are the only real wearers of seven-league boots, and whose boots in fact are always seven-leaguers when released!

That is what the silence is for: to release thought. That is what it does. It releases thought; and thought is what affects, forms, and changes material things. It makes wonderful, pleasing, lovely transformations in jobs, in circumstances, in health, in wealth, in happiness. Thought—simple, childlike thought—in the silence—walking with God—listening to God!

Ask and Ye Shall Receive

"IF YE THEN . . . KNOW HOW TO GIVE GOOD GIFTS UNTO YOUR CHILDREN, HOW MUCH MORE SHALL YOUR HEAVENLY FATHER GIVE?"

BY THEODOSIA SCHOBERT

THE "FRUIT OF THE SPIRIT" that the Father gives so freely to us all is "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control"—that is, temperance, a well-balanced life—the very characteristics that comprise the kingdom of heaven. In the kingdom all things shall be added, Jesus said, and "it is your Father's good pleasure to give you the kingdom."

We are even told to love our enemies so that we may be like Him. How much more then shall the great heart of God love all creation, including each of us, into His perfection, into perfect, abiding life and good.

"Ask, and it shall be given you" are the Master's words. How then shall we ask? We may well inquire. Do we really ask in faith, in all intensity and earnestness, with thanksgiving? Do we really mean our worded forms of asking? Or do we say the words carelessly perhaps or with doubt in our heart, not really expecting our prayers to be answered? "As he thinketh within himself, so is he" is true, and outer manifestations follow accordingly. So did we really ask, when we didn't seem to receive? "For every one

that asketh receiveth" is the teaching of Jesus Christ. This is something worth our deep and careful study.

One has to be in a certain consciousness before one can ask so as to be heard by the Spirit within. Our consciousness must be raised to the level of spirit, in degree at least, and this elevation of the consciousness is attained by prayer. Hence the disciples' request of Jesus "Lord, teach us to pray." We may well make the same request.

To illustrate the need of a change in consciousness and the way to make it in order that our prayers may be heard and answered, I shall refer to times when I have prayed, with tears in my eyes and deep sorrow of heart, to be released from some misery that seemingly was holding me in bondage. But my mind was so engrossed with the pain that I could think of nothing else, and my attitude was that of a beggar for pity rather than that of one praying the prayer of faith. Needless to say, the trouble remained as severe as ever.

But presently I would remember that I must get my mind on God, on the health and perfection that I desired and that was mine by divine right, and away from the error seeming, in order to realize the deliverance that I was seeking. So I would change the nature of my prayer and begin to declare myself one with the Father, His glad, joyful child, whole and perfect in Him. I would begin to think of His presence and goodness, of His power, and His omnipresent life and wholeness. Soon I would become so taken up with the thought of Him as to forget myself, realizing only the joy of His presence. Then after a while, when I remembered again, the pain

would be gone, I would find myself healed. So long as I thought only of myself and my woes the error could not be changed. When I began to declare Truth and think of Him, the transformation was accomplished. Doubtless many of you, my readers, have had like experiences.

True asking is accompanied by an inner knowing that the desired good is ours already in Spirit, that it is God's will for us, that it is at hand for us to receive as we lay hold of it by affirming it and by acting upon our faith that it is ours now.

Often our demonstrations come about more slowly than they should because we fail to step out on our faith. We are slow to begin to act as though we had received. We want the manifestation to come first. But this is not the way of demonstration. Faith cannot bear fruit in manifestation of the desired healing or other good unless it is accompanied by works, and the work of faith is to *act* as though we had already received. Whenever and to whatever extent we step out by faith "upon the seeming void," as one writer has so beautifully put it, we "find the rock beneath," we receive outwardly the good that we had been desiring and praying for.

I had a marked experience along this line in the recovery of a sprained ankle last winter. Step by step I came out of it whenever I forged ahead in the faith that I was healed. Over and over again I told myself that God never does anything by halves, that when He heals, He heals wholly, perfectly. The suggestion had been made to me that I must be very careful since I would likely have trouble with my ankle for a long time. However I

did not believe that there was any necessity of this. Then as I discarded this and that prop, mentally and outwardly, and took quite daring steps—to judge by appearances—each time a great improvement became manifest at once. It seemed all along that every inch of the restoration had to be taken by stepping out and actually doing the thing at hand just as though the ankle were perfectly whole, which of course in Truth it was all the time, even when it didn't appear so.

Like Joshua leading the Children of Israel into the Promised Land, we must know, "Every place that the sole of your foot shall tread upon, to you have I given it." Though all good is our inheritance, we actually get just what we take by our affirmations of Truth and our works of faith.

We must never give up in our quest for the good, in our search for God consciousness. As Jacob of old wrestled with the angel until the breaking of the day and declared, "I will not let thee go, except thou bless me," so we must never let discouragement or any negative seeming sidetrack us in our search for Truth. We must not let anything hinder us from waiting on God daily in prayer and meditation, knowing and declaring the fulfillment in our life of those blessings which ever exist as our divine birthright. We must know that we are right and then go ahead persistently until we learn to demonstrate and enjoy day by day the limitless good that is in God for us.

Let us never doubt the goodness of God to us, His children, and to all creation. Even the troublous times that men and nations experience because of

selfishness and ignorance will eventually, I am sure, work out for them great good as they learn their lesson and find their true place in God's kingdom of wisdom, peace, wholeness, and plenty.

God is the omnipresent goodness that sustains us from day to day. In Him we live and move and have our being. He is the life of our life. The love and intelligence, the wisdom and power that we realize within and radiate without are of and from God. He is the very substance of our supply and of all that we are or can hope to be. God, the omnipresent, omnipotent, omniscient good, really is the only presence and power in the universe and in our life.

God made all that was made and called it good, so only the good is true. As we declare this fact and live more in this consciousness, we shall realize and attain our good more and more readily and abundantly, even in outer supply. God is lavish with His good; all nature shows forth this lavishness, the unlimited bounty of God. Then why not we? We shall as we let go of our ignorant thoughts of lack and learn to know that God is present here and everywhere and that God, the boundless good, is all there really is.

PHILLIPS BROOKS SAID: *He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly give again*

The Great Enemy

WITH THE CHRIST POWER WITHIN, MAKING OF OURSELVES A CHANNEL THROUGH WHICH GOD WORKS, WHAT WONDERS WE CAN AND DO PERFORM!

PART THREE

BY STELLA L. TERRILL

IN THE TWO previous articles on the fears that beset the individual, we considered first the physical fears or those arising from the urge to live, the self-preservation urge. Secondly we considered the individual's need of love and the expression of that love, and the fears that grow out of his belief that love cannot be his or is not lasting. Then we saw the nothingness of both these fears.

We decided that the individual can cite no valid reason for entertaining either of these fears. Man was given life by God and with it the divine urge to continue that life, to protect it at all costs, which in itself is one guaranty that life shall be protected and guided through the ages. God has kept that promise through all time. Man's troubles have come through his failure to understand his divine origin and through his failure, because of fear and doubt, to see that difficulties contribute to his growth. Every danger is but a new impulse of growth, every obstacle a steppingstone.

As for the second group, the spiritual fears, we saw that man's great urge to love and to be loved

is of no less divine origin than his gift of life. Love is man's way of expressing gratitude, for he places a valuation on himself and acts accordingly. He wants to be worthy of God, mate, children, friends, of all blessings. Fear that he is not or knowledge that he is not doing his highest and best produces melancholy, doubt, worry, fear, loneliness, jealousy, and a thousand kindred negative conditions in his life and affairs. Knowing that God is love and that "God so loved the world" includes us, we see that man has a right to love, and has it by developing the Christ power within.

Now we shall consider the third phase of man's fears as an individual. But we remember of course that in the last analysis there is really no difference among the three kinds of fear, physical, spiritual, mental; for they all are simply the one fear that God cannot or will not keep His promises.

Man needs more than life and love to make living complete. He may have bread and love enough and assurance of always having them and still know a great vacancy, a terrible gnawing at his innermost soul. He needs not only self-preservation in all its branches and self-esteem in all its branches; he needs self-direction in all its branches too.

We want to *do* things. No happiness perhaps, quite compares with that of real achievement. It is what the artist feels on viewing his masterpiece, what the housewife feels on seeing a clothesline full of clean, sweet-smelling clothes or a pan of freshly baked bread, what the student feels on successfully passing a difficult examination. We want to express what we really are, outside of the other two named

capacities. For we all are something, and we want to demonstrate what we are, to follow through to the end, to put into final effect and action something that is our individual personal self. We want in short to be about our Father's business.

Yes, we want a part in the world's work. Of ourselves we can do nothing. With the Christ power within, making of ourselves a channel through which God works, what wonders we can and do perform! We never are completely happy until we find our place and fill it. Until then we are like square pegs in round holes, plumbers longing to be preachers, or perhaps preachers longing to be landscape gardeners—as many longings as there are dissatisfied persons. It is not that we cannot do the one thing that pleases our inner self and develops us to full capacity for working, for giving; it is that we allow fear to dam the fountain of endeavor, to chill the enthusiasm and pride in what we are doing, and to drive us into doing what we do not really want to do for fear we never could do that which we should like to do.

Each of us is a going concern organized for some special accomplishment, and often for many. There are no two faces alike, no two fingerprints alike in all the world. Do we then expect to find two bundles of capacities and abilities called persons, alike? We are individuals, with individual urges to express ourselves, tc act, to speak, to be, and we have a divine guaranty that we can accomplish whatever our deepest convictions assure us we can accomplish.

We could but don't! We cry and fear instead.

We come to earth a bundle of infinite possibilities: so many and so great indeed that we must actually choose among them by a process of elimination once we know the Truth about ourselves; for knowing it, so many paths open up that we cannot in a lifetime take them all. No great mind ever is a single-track mind. We are familiar with the comparison of ourselves to an iceberg: only one tenth of our mental power is in sight (or in use), the other nine tenths being below the surface (not in use).

Psychologists agree that we are born with a capacity for growth. They say we can change any undesirable characteristic if we wish to do so. They all agree that we have unlimited capacity for self-improvement. Yet as individuals we fear that by circumstances, tradition, lack of education, and wrong environment we are bound to fail. We even believe in a law of inheritance, and say it can hold us back. "I'm like my father, I have a terrible temper. But I can't help it, I inherited it."

A guest at a luncheon once refused even to taste an excellent carrot loaf that her hostess had prepared. She excused herself by saying, "I'm exactly like my grandfather in every respect. He never could bear the sight or taste of carrots in any form. I inherited that, and it isn't my fault that I am exactly like him." All those present knew the woman very well and all were Truth students. One of them gave her a sly smile and said, "Then Harriet, why don't you grow a long flowing beard as your grandfather did, and eat with your knife, and say 'Cornsorn it' when things go wrong?" Harriet blushed and laughed and said, "Pass me that carrot loaf!"

For what is our inheritance through fathers, through ancestors, back through the race, back to the beginnings of civilization, but a direct line to God. Science and religion, rightly understood, do not quarrel on that subject. They simply agree in different words. Your inheritance is divine. There is no reason for the fear of failure in any form through inheritance.

In the last analysis then, in the language of Truth, you can be what you will be. This mental fear that you cannot has no scientific basis and certainly none in Truth. Truth is science. We saw that the urge to live is the guarantee that we shall live, for we could not create the desire of ourselves, any more than we could know love, were not the love of God in our heart. Just so we can do what we so urgently, deeply want to do. One great editorial writer puts it thus: "What man can imagine man can do."

Try to imagine something that is impossible. Can you? Can your thought processes begin with a formulated theory and see it through, see it working, see it as it will be when objectified? You can? Then it is no impossibility, but a practical working proposition. Before he succeeds every inventor knows whether the thing he is trying to do can be done. He may try fifty or a hundred methods of approach before he succeeds but he sees the finished working result long before he sees how to go about reaching that point. In San Francisco they are building a great bridge, a world wonder. Was it possible in theory, in thought, before it was visualized in blueprint and pilings? If you can imagine a thing you can bring

it into manifestation. But you must leave all fear out of your picture.

Your desires, talents, abilities, capacities, loves, likes, ambitions, dislikes, and appreciations are an estate. You are the trustee who administers that estate. This urge to administer the law of your being perfectly, to declare it, apply it, and enforce it, to be your own boss, as it were, is the foundation on which all individual accomplishment rests. Faith is the basis of all achievement. On the basis of faith, its breadth and depth, depends the height of the pinnacle to which achievement can go. Yes, we must cast out fear and have perfect faith.

We can achieve, but we do not accomplish a thousandth part of what we could do because of the groundless fears that beset us. Perhaps in early childhood elders said: "You know you can't do that. Don't make yourself ridiculous by trying." "All the men of our family have been of the laboring class; you know you can't become a lawyer." A thousand inhibitions of fear. The Truth is no one has a right to stop you from being what God gave you the capacity to be. If you got off on the wrong track through fears or misunderstanding, you can about-face now, know the Truth, and set about realizing your hopes.

The mental fears then are all those which interfere with your self-direction. They begin with "I can't" or "I am afraid I can't." It produces timidity, backwardness, in every form from simple stage fright to a serious sense of inferiority and its twin, superiority complex. A sense of inferiority is a deep-grounded fear that one can't and an open admission,

while a sense of superiority is the same fear, similarly rooted, but accompanied by a determination to gloss is over with bravado so that the world will never guess.

These mental fears are but the one fear that we have been discussing: that God cannot or will not sustain us. We consider ourselves "worms of the dust, feeble and frail," as the old songs assured us, exposed to every chance wind that blows, every harm that comes. But now are we the sons of God, and we cannot afford to forget it for a day.

This group of mental fears has many names but could be said in general to be a sense of inadequacy, a feeling of being unable to meet the situation. It manifests itself in every walk of life when and where permitted: "I can't speak before a public gathering, keep that job, marry that girl, understand my children, get on with the boss, look right, pass the examination, ever learn to drive." There are as many specific fears as there are individuals to entertain them.

That is just what we do with a fear: entertain it. We show it every courtesy, trot it around, let it appropriate the day, spoil the fun, break up associations—anything; but we continue to be polite to it, converse, listen, not only politely but often in awe of it, let it dictate our acts, rout our good, and finally throw us down and whip us. Have you ever been host to a full-grown fear? Watch your behavior the next time you entertain some fear as a guest and see if it doesn't go something like that.

No, it is not enough to have settled the problems of food, clothing, shelter, health, and the

wealth to maintain them; not enough to have all that and love added. We have another need. We could fill it if we had the confidence. Self-confidence comes of self-knowledge. We must know ourselves, who we are, what we can do. To know oneself is the greatest aid in any endeavor; to know the Christ power within.

For ages the great thinkers of the world have been telling us in their various ways that lack of self-confidence is lack of self-knowledge, which is the greatest lack we can know. For with perfect self-confidence we can acquire all else. Knowing our true self gives us the ability to do and to dare. "To think you can is to have won half the battle." Self-confidence, in short, is God confidence.

Emerson said, "It takes a good deal of time to eat or to sleep or to earn a hundred dollars, and very little time to entertain a hope and an insight which becomes the light of our life": not only the light, but also the courage and the strength to do.

"Know thyself." Know your true origin, your divine protection, the power of your thoughts, words, beliefs, know what laws of the universe are waiting ready to serve you. Unless you know your true self how can you know what is good for you, and what you can do? A study of the principles of Truth will show you; close adherence to those principles in daily living and thinking will effect such a change in your life that you will feel the necessity of going out to tell others to try it too.

"Give the people light and they find their own way," said Goethe. "There is no knowledge that is not power," and self-knowledge is all-powerful for

the individual and for the race. This knowledge casts out fear. Emerson said, "In liberated moments, we know that a new picture of life and duty is already possible; the elements already exist in many minds around us of a doctrine of life which shall transcend any written record we have." We can all enjoy those liberated moments: be still and know.

Nature works as slowly as men allow her. But she works well. Once the race fears of the individual's mind are gone, they are gone forever. The individual need not wait for the entire race to decide to live a fear-free life. You can do it now for yourself. Every great thinker has known that, but now we see that the masses could know it too as individuals.

Disraeli said, "The youth who does not look up will look down; and the spirit that does not soar is destined perhaps to grovel." Tennyson said,

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

Every one knows, as Robert Louis Stevenson said, that we cannot run away from a weakness; that we must sometime fight it out or perish. Therefore be unafraid, go at it, dare to do, and do it. "Only be thou strong and very courageous . . . then thou shalt make thy way prosperous, and then thou shalt have good success," we read in the Bible. Speaking of the fact that nothing is impossible to the brave man, Thomas Carlyle says, "It is for thee now; do thou that, and ask no man's counsel but thy own only and God's." Which is another way of saying, Turn to the Christ power within. Do not work with fear nor put your trust in fear, but in God.

I should like to pass on a lesson given me dur-

ing college days that has served me ever since. It was my privilege and pleasure to work my way through school. This was done in part by writing odd bits for one of the large daily papers that catered to college students. But I wanted to write a daily column and felt capable of doing it, though frightened out of ever asking for a trial. Finally I hit upon the plan of doing something extra well, submitting it, and on the strength of it getting a column.

A well-known and well-loved publisher came to speak to the student body group. I wrote up that speech in my best manner; then through fear lest I be refused I carried it around all day before getting up enough courage to take it to the editor. While he read it I sat on the other side of his desk and alternately hoped and despaired. When he had done he looked up at me gravely and said, "Young lady, are you half as frightened as you appear to be?"

"Twice over," I admitted just as gravely, actually afraid to smile.

Shaking a long bony forefinger at me he said, "I'm going to tell you something I hope you will never forget, because it applies to every walk of life as well as to the newspaper game. You were afraid I wouldn't take your story, afraid I wouldn't want it. Fact is, I sit here every day hoping some one will bring in a story I can use, written so I can use it. My readers hope every time they open my paper to find a story that will help, inspire, inform, advise, encourage, or amuse them. I want your story to be good more than you do, and the reader wants it more than I do. So remember if you can do a thing and do it well, never doubt that there is a need for it

and a welcome waiting. Don't waste energy in doubt and fear. Save it for achievement." I got the job, which amounted to little, but the lesson has proved invaluable. The editor was right. When we set ourselves a task of rightful endeavor, all nature secretly if not openly rushes to our aid.

There is no spiritual law, no agency of the universe that can or even wants to hold back any rightful endeavor. The world is with you before you start. "Before they call, I will answer." The world may and often does put the Columbuses in chains, call the inventors insane, deny just recognition to the poets in their lifetime. But the important fact remains that what you were born to do you can do! There is where your fulfillment of the obligation of your talents ceases. Your satisfaction comes in the doing of the thing itself and not in what the world sees or fails to see. What care you for acclaim if you have the supreme satisfaction of accomplishing something. Do it. Let the laurels take care of themselves.

Do not sorrow and long in fearful secrecy. Out with it! Let no temporary trouble or seeming difficulty deter you from your high resolve. Every trouble is but the opportunity of improvement knocking on your door of experience. Open, achieve, go forward.

Be faithful, be bold, and be sure. Call on the Christ power within that has never failed, that never can fail when earnestly sought. Say, *"The Christ within me is now manifesting Himself in my life as the work I want to do, the manifestation I want to be; for I am a channel through which God works toward perfection, and God cannot fail."*

(CONTINUED IN AUGUST UNITY)

Out of Bondage

THE GOOD NEWS THAT JESUS CAME TO IMPART WAS THAT MAN COULD BE BORN AGAIN . . . THAT HE COULD WALK BY FAITH IN A HIGHER REALM.

BY ZELIA M. WALTERS

ONE OF THE great short stories of the world is Maupassant's "The Necklace." If we haven't read it lately we remember it from our English course in high school or college. Our teachers bade us note the stark drama, the unity, the single-pointedness of the story. We noticed too the smooth-flowing style, the sharply limned characters, the economy of incident and of words, all bringing us straight to the inevitable conclusion. Our teachers told us that we would be better writers, even if we never wrote anything but letters, if we would but study closely "The Necklace." Perhaps we have forgotten much that we learned of its literary value, but we have never forgotten the tragic story.

Mathilde, the wife of a poor government clerk, borrowed a diamond necklace from her rich friend. She felt she must have this bit of finery to wear to the grand party to which she and her husband had been invited. She looked beautiful at the party, and she had the gayest time, but on her way home in the hired cab she discovered that she had lost the necklace. With a few words the master writer describes her frantic search for it. It could not be found. The

distracted husband and wife visited the jeweler whose name appeared on the box. They learned that the necklace had cost thirty thousand francs. By straining all their resources, borrowing from friends, giving notes mortgaging their future, they raised enough money so that the jeweler allowed them to take possession of a duplicate necklace, which Mathilde returned to her friend, saying nothing about the loss. For years both husband and wife were enslaved by the debt owed for the necklace. They moved to the cheapest quarters. They worked day and night. They grew haggard and old before their time. But at length the debt was paid and they were free. One day shortly after the final payment Mathilde saw her rich friend, and spoke to her. The life of hardship had changed the pretty Mathilde so that her friend did not recognize her at first. But Mathilde identified herself, and then she could not refrain from telling the story of the lost necklace, and how they had made good with a duplicate necklace. And then comes the terrible conclusion.

"My poor Mathilde!" cries the friend, who goes on to explain that the necklace she loaned was a paste one worth not more than three hundred francs.

Mathilde had spent her life in slavery to a debt that did not exist.

When we do not pity Mathilde we feel somewhat impatient with her. Why did she not find out about the necklace before she took upon herself that yoke of years of bondage? If she had been frank with her friend about the loss she would have saved herself and her husband those barren years.

But let us not be too critical of Mathilde. There

are many of us who are doing just what she did. We have enslaved ourselves to pay a wholly imaginary debt.

In all the years of our Christian pupilage what have we really learned about forgiveness? What does it mean in our life when we say we believe that God has forgiven our sins?

A man came to a Truth teacher to discuss the disordered conditions of his life. He said, "I committed a grievous sin in my youth; it has clouded all my life. I am still paying."

"But why do you do that? Why don't you ask God to forgive your sin? You know He has promised forgiveness if we will seek it."

"Oh, I have asked God's forgiveness."

"Surely you do not mean that He refused to forgive you?"

"I suppose God has forgiven me. But of course I must pay for my sin."

"Well, if you must pay for the sin, what is the value of God's forgiveness? Just what do you think forgiveness is?"

"I suppose it means that God is not angry with me, but of course the natural law makes me pay for the sin."

"My friend, have you never learned that God is not and never has been angry with you, and that when He forgives He wipes out the sin completely, as if it had never been."

"You do not mean that when God forgives He suspends the working of the law of cause and effect?"

"I mean just that. If you have really been for-

given, the results of your sin will no longer operate in your own life or that of others. The old-fashioned teaching about the everlasting effects of sin is not only mischievous; it is distinctly un-Christian. In my childhood they used to tell the story of the man who told his son to drive a number of nails into a post. Afterward he told him to draw the nails out. Then he showed him the post full of holes, though the nails were gone. He told the boy that our sins are like the nails. Though we may get rid of the sins, the nail holes will always remain. That is a false analogy as regards sin. Isaiah saw truly when he conceived God as saying that scarlet sins should be white as snow. If we are truly repentant of our sin and ask God's forgiveness, the sin is wiped out as though it had not been.

"Consider your own human dealing with forgiveness. The child you love has sinned against your law. He comes repentant and begs your forgiveness. You had meant to exact a penalty, but when he comes confessing his fault and promising to do better, you forgive. How do you forgive? Do you give him a sound thrashing for the sin after you have forgiven it? Certainly not. He doesn't need any punishment now, and as far as you are concerned the sin is done with forever. Not only do you remit the penalty but you never remind him of it again. Between you two it is as if it had not been."

"I cannot believe that we do not have to be punished for sin."

"We do have to be punished unless we realize the truth of forgiveness. You are an example. You have been punished for twenty years because you did

not take God at His word when you asked forgiveness."

"But even if I do feel forgiven and get peace of mind, the physical law still exacts its penalty."

"Does it? Have you ever seen a case of spiritual healing?"

"Yes. I saw one such case. My friend was dying of an 'incurable' disease. I left town for a while. When I came back three months later he was going about his usual pursuits, quite well. It was his healing that made me think something might be done about my own troubles."

"Your friend was healed of an incurable disease. You know, as every reasonable person knows, that all sickness is caused by the breaking of some law. The sick person may have been ignorant of the law when he transgressed. Indeed most of us are ignorant of the system of laws that would keep us in perfect health—if we observed them. But our ignorance is no excuse. If we break these partly unknown laws we suffer as your friend was suffering. The natural penalty for the broken law is suffering and then death. But your friend got well. God forgave him, and canceled the penalty. Or rather He showed him a higher law than the natural law of cause and effect. Do you recall that when Christ healed people He sometimes said before the healing, "Thy sins are forgiven"; and then after the healing, "Sin no more." When He forgave the sick He was remitting the penalty. When He said, "Sin no more," He was warning them not to put that sin and punishment to work again. But can you not see that He does forgive and does stop the results of sin in man's life?"

"I do see. Strange that I never thought of my friend's healing as a case of forgiveness. That is just what it is. And that's object lesson enough for me. I could have come out of this bondage twenty years ago. But I am taking God at His word and am coming out of it now."

Perhaps this record of a real conversation about forgiveness may help some other burdened soul to see the Truth.

I once heard a minister preach an eloquent sermon about forgiveness. Oh, yes, he was very sure that God forgives sin, but his conclusion was that the effects of the sin remain with us as long as we live. His congregation seemed to take this conclusion quite calmly. But a person who believes that that is what happens should feel a sense of inevitable doom. If it were true it would nullify the gospel. The good news that Jesus came to impart was that man could be born again, that he could become a new creature, that he could walk by faith in a higher realm than that of the senses, that he could have the mind of the Divine in him, that he could be a conqueror in his threefold world. The old Jewish law told of the sins of the fathers affecting the lives of the children. In the physical world we see this law still at work. It will always be at work if we accept it. But we need not live under it. Christ came to point to a higher law for the children of God, a higher law that cancels the lower one.

When Christ wanted to show us how forgiveness works He gave us the story of the prodigal son. The prodigal had broken all the laws of his being, and they were at work bringing penalties into

his life. Hungry, ragged, homeless, sick, penniless, despised, floundering in the very depths, he truly repented. He decided to go home. You remember that he was not at all sure of forgiveness when he started. He was just going to beg for a servant's place. But the loving father forgave him completely. Now notice: as soon as he got home and was forgiven he was no longer poor, hungry, ragged, despised. He still deserved all these penalties, but the father's love canceled them.

We have another vivid parable of forgiveness. Luke tells it in connection with the anointing of Christ by the woman who was a sinner. Two men owed a creditor: one owed five hundred pence and one fifty. Neither could pay. The generous creditor forgave them both their debts. Christ's question is, Which would love him most? and Simon answers rightly, "He . . . to whom he forgave the most." But let us think a little further of the two onetime debtors. Do you imagine that they spent the rest of their lives worrying about those debts, going about with furrowed brows wondering how they were ever going to raise that money? Certainly not, you say; there was no debt. It had been forgiven.

We too have been forgiven. Let us cease worrying about paying the old debt. Let us take God at His word and believe that there is no more debt. We can release our energies now to build up a happy, triumphant, efficient life to be used in the service of His kingdom. If your debt of the old sin has made you sick, poor, friendless, and homeless, a despised failure in the world, look up now. You are forgiven, and those penalties all remitted. You have no right

to be sick and poor and a failure now. Claim your birthright as a child of God. Come out of bondage to the lower law.

There is one more thing we need to notice while considering Christ's teaching about forgiveness. Too often we think we must plead and entreat and agonize and wait to gain forgiveness. Yet in the model prayer Christ bids us ask forgiveness in an almost casual manner, as one might ask for a cup of water. "Forgive us our debts." No beseeching or beating of the breast, or doing painful penance. Just a quiet request of the Father. But it isn't casual; for there follows the phrase of condition that perhaps is standing in the way of our forgiveness today: "as we also have forgiven our debtors." We ourselves set the standard and fix the measure of our forgiveness. Have we made the forgiving of our debtors large enough and complete enough? If we have, we may expect the same large and complete forgiveness from God.

SEARCHERS

I searched for God, and He was hard to find!
But when I sought the good in all mankind,
I learned that I had nothing else to do;
For I, in finding one, had found the two.

—L. MITCHELL THORNTON

"Let There Be Light"

"SEEK YE FIRST HIS KINGDOM, AND HIS RIGHTEOUSNESS; AND ALL THESE THINGS SHALL BE ADDED UNTO YOU."

BY BETTY JEAN GREGG

IT WAS DURING my junior year in college that the thing that I had feared for years came upon me. My eyes which had always been weak began to fail rapidly, and a few weeks before the end of my junior year I had to give up my studies entirely.

My one compelling desire at that time was to make a name for myself in journalism. Life held just one thing worth while for me: success and the money that would come from it. I was an orphan, and had been brought up by two maiden aunts who were religious in the strictly orthodox sense of the word. But I cared nothing for religion in any form. All thoughts of God had come to be replaced with the one thought of worldly success.

It was well that the blow came when it did, thus saving me from many years of spiritual darkness. But I could not see it then, and my heart was filled with bitterness and hatred toward a God who had taken from me the only thing in life I loved: my own selfish ambition.

But even through the darkness a ray of hope was shining. One of my teachers, a student of Unity, had more than once tried to interest me in its new

and tender conception of the divine Creator. Without my being conscious of it at that time she was preparing the soil so that the seed she sowed did not entirely fall upon stony ground.

In Southern California I had an uncle who was a doctor and who had written to me to come West, thinking that the change might prove beneficial. The night before I left, the teacher I have mentioned came to the house to see me, and during that visit I received my first conception of the real and loving God.

"God's ways are not always our ways, Betty," she said gently. "What seems to you now to be a curse may, in fact it will, prove to be a blessing, a great and tender blessing in disguise. Through this outer darkness will come the spiritual light that will lead you to know that every seeming evil can be turned into good when we understand that only the good is real and that darkness is always dispelled when the light comes in. This light is love, the compassionate understanding love of an all-wise and all-loving Father. So instead of this being the end of life for you, try to feel and know it is the opening of the door into the greatest and most glorious experience that can come to you: knowing and loving God."

She gave me the address of a friend of hers who was a Truth teacher in Los Angeles and told me to get in touch with her as soon as possible upon my arrival there. But it was only after the best specialists on the West Coast had been consulted, not one of whom held out any hope, that I thought of the Truth teacher and healer. I called her up and she came to the house. Our first meeting marked the definite

turning point in my life. In listening to her words I was reminded of the words spoken of Jesus "He taught them as *one* having authority."

"Remember, my dear, God is not only the Giver of light but is the light itself, and as there is no place where God is not there can be no place where there is not light. As a part of God, you are also a part of the light. What seems to you now as darkness is but the absence of light, of God. In this looking for and finding God you will also find light, both the physical and the spiritual light; for God is light, and where light is there also is love."

Through this woman's teachings I came to think of God as a great light flowing through all things. I grew to look into this light which is God with the expectation of receiving into my being this perfect life and light from Him. I would picture this spirit of light and life as flowing through me and becoming the same in me as in the infinite source, God. I did not darken this light by trying to analyze the divine source. I did not try to force the understanding but simply let it grow, knowing that by recognizing the continual flow of the Spirit of light I was providing the conditions for life and light throughout my own being.

It was not an easy path that I traveled those first few months of my blindness. Many times my faith grew so dim that had it not been for my teacher's faith and patience, together with her daily treatment for the manifestation of God's perfect life and light in me, I should indeed have felt like giving up. She taught me to dwell upon God's command in the beginning "Let there be light." Upon

her advice I concentrated upon that thought, picturing the command going forth into the universe. I would mentally see the darkness that was over the earth giving place to light; first a faint mistlike shadowy light which, becoming stronger and clearer, at last burst forth into the full glory of midday. After making this mental picture of the light filling the universe I carried the picture into my own life, calling in my memory in order to picture the things I had known, faces, colors, and so forth. In short I came to live in that mental picture of light until it actually seemed to me that there was nothing but light. If during the day something of the old fear came over me I would quickly retire to a contemplation of that picture of light, seeing the world bathed in sunlight and peace and harmony. At such times I would repeat over and over the statement *"Let the perfect light of Spirit shine through every part of my being. I give thanks that my eyes are now clear and perfect and that I see with the clear vision of Spirit."*

Before many weeks I began to think less and less about the physical darkness in which I lived and to think more often of the love and power of God as I was coming to know Him. I also began to think of others instead of myself, and the thought came to me that if I could not see to write I could teach others what I had learned. So within six months after my affliction began I had a class of eager students. I learned to love the work and felt that I was really creating something that would bear good fruit in the years to come.

But weeks and months passed and there was

no outward manifestation of physical light in my life. This did not worry me however, for I was now happy and at peace. Early in her work my Truth teacher had impressed upon me firmly that in all healing understanding must come first. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Surely I had sought diligently and faithfully for that understanding of God and His unlimited power, and my soul was now at peace in the perfect assurance that I had found it. That was my part, the seeking and finding; the answer, the manifestation of "all these things," was God's part; and had He not said, "Before they call, I will answer." So already the perfect sight was established.

And it came. For several days I had felt a tingling sensation in my eyes and in the nerves. That part of the brain connected with the eye seemed actually to be trying to burst, to expand. It was something like the seed of grain when the increasing life within it breaks through the outer seed coat in order to manifest more life and strength. Several times I could catch a faint glimmer of light, fleeting at first but growing stronger each day. With each increase in strength I lovingly thanked God that His work was already done. I grew more self-confident in my steps, always mentally seeing the light of Spirit going before me to make clear and certain the way.

Then came the morning, now nearly seven years ago, when I awoke to see the sunlight pouring into my room, the first time for nearly two years that I had seen it except in my mental world. As I opened

my eyes that morning, or rather before I opened my eyes, clearly and softly I seemed to hear the words spoken directly to my spiritual self "And there was light." As if answering that voice I opened my eyes and turned toward the window. With a cry of joy I sprang to my feet, threw open the window, and knelt down to give thanks. How long I knelt there drinking in the beauty of that early-morning sunlight, feasting my newborn sight upon the awakening world, with its myriads of beautiful sights, I never knew. It was much the feeling perhaps that a mother feels when after the hours of travail she holds in her arms the newborn babe. All is then forgotten by her except the joy of that new life which her love and faith has called into existence. So it was that I felt. I had passed through the travail of childbirth, for had I not brought forth into life a child of love and understanding, brought forth into my life this child of the Spirit, namely understanding. In the bringing forth of that child I had gone down into the valley of darkness and despair and fear, but from the inception of that little grain of faith which was first planted in my mind the fully developed child of understanding had come forth—and with it my healing.

Since that time much of the success that I once made the one purpose of my life has come to me. But it has been subservient to that greater purpose of my life: giving to others the understanding of the allness of God as the Spirit of life that Unity and its teachings gave to me. Out of that time of travail a double blessing has come forth. My uncle, still a physician, is daily carrying into the lives of his pa-

tients this Truth which set me free, that there is nothing that the power of the Infinite cannot heal if the mind of man will but seek and find and, finding, believe.

Life Is a Song

Life is a song when you're singing;
Life is all wrong when you sigh!
Love with her glad gifts is winging
Your way. If you let her pass by,
'Twill be only the frown and the teardrop
That frighten away from your door
The things you have tried for,
The things you have sighed for—
God's gifts that are ever in store!

Life is a song when you're singing;
Life is all wrong when you sigh!
Look up, for the crocus is springing
And the sun is all radiant on high!
Come, smile, for your smile is a magnet,
Attracting good things to your door:
The things that you long for,
The things you've a song for—
God's gifts that are ever in store!

—JEWEL JEAN WORTH

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 4, 1937

UNITY SUBJECT—*Making Contact with the Divine.*

INTERNATIONAL SUBJECT—*God Hears a People's Cry.*—Exod. 1:6-14; 2:23-25.

6. And Joseph died, and all his brethren, and all that generation.

7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8. Now there arose a new king over Egypt, who knew not Joseph.

9. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10. Come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.

11. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses.

12. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel.

13. And the Egyptians made the children of Israel to serve with rigor:

14. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.

23. And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25. And God saw the children of Israel, and God took knowledge *of them.*

GOLDEN TEXT—*Before they call, I will answer; and while they are yet speaking, I will hear.* —Isa. 65:24.

SILENT PRAYER—*The divine law brings all my true thoughts to expression without fail and without delay.*

The work of Moses is a symbol of every man's transition from the bondage of materiality to the freedom of spirituality. Moses (drawing out) represents the progressive or drawing-out process that works always from within outward. If it is true, as some one has said, that "an institution is but the lengthened shadow of one man," it would seem equally true that the history of the Children of Israel at the time of the exodus is but the shadow of Moses. Without the inspired leadership of this man who began life as a foundling, the slaves who had

become submissive to oppression through many years of bondage could not have aroused themselves to develop the initiative they had to show in order to escape from Egypt. What is called the evolutionary process in the natural world has its counterpart in man's inner life in the development of character.

As long as we keep alive our faith in the invisible and seek to discern the spiritual cause back of all manifestation (while Joseph lives), we find the way made plain before us. When we lapse into material habits of thinking (when Joseph dies) we become slaves to the low ideals that hold our thoughts. It avails us little that our thoughts of God and our religious ideas (the Children of Israel) increase and multiply until our consciousness is filled with them, if at the same time we continue to give our allegiance outwardly to material interests. Materiality (the king of Egypt) enslaves us as long as we treat it as a reality worthy to be reckoned with and acknowledged.

When man lacks spiritual discernment his reasoning is faulty. The "new king over Egypt, who knew not Joseph," thought it necessary to keep the Children of Israel at hard labor lest they get out of bounds, make war against Egypt, and leave the country. The part of wisdom would have been to encourage a people who were mightier than the native Egyptians to migrate peaceably, as Cyrus king of Persia encouraged the captive Israelites in Babylon to return to Jerusalem and rebuild the Temple. Rooted in force, materiality leads man to trust in might only, and that conception of might is not connected in any way with the power of God, but is

an external matter altogether.

Although man's true thoughts (the Israelites) are in bondage to materiality, they nevertheless build up in the subconsciousness reserves of substance (Pithom and Raamses, the store cities). Sorrow or anguish grips the feelings, which are the product of unconscious thought. Jacob was encouraged to enter Egypt without fear, for there his descendants would become a great nation. They became great in numbers and they kept their faith in the one God, after a fashion, but their strength and ability to hold their own decreased in servitude.

Through concentrating our attention on material things we have become great in material achievements. Mechanical marvels and scientific truths are a commonplace with us. "With a whole soul's tasking" we have earned for ourselves "bubbles" of good that have burst at a touch, leaving us disillusionment, war, distrust, and suspicion where we looked for peace and safety.

Goshen (unity) is a land of peace and plenty while the faculties are united under the dominance of the inspired perception of Truth (Joseph). When perception no longer functions actively, unity becomes a basis of material thinking and living. Affliction causes man to concentrate his thoughts on the ego, and results in an increased outpouring of mental activity along lines already followed. "The more they afflicted them, the more they multiplied and the more they spread abroad." In affliction man's thoughts turn more often to God, whereas he is prone to forget God in prosperous, happy circumstances.

Life proves a hard experience when our ideas of what is good and right are impressed into the service of materialism. That we should cherish ideals is essential to our contented, happy development. These ideals should become part of our practical equipment for daily living. That they should serve material ends is a reversal of the divine law for man, who should make material ends serve his ideals instead.

Joseph, when dying, told his people, "God will surely visit you." This came true after they had become prosperous and numerous, but not in the way they expected. He visited them in affliction and hard service. All power is of God, and when man in his ignorance fails to keep the divine law, he must learn to keep it in affliction and distress until he regains his consciousness of the invisible. When our cry comes "up unto God by reason of the bondage," our subconsciousness is stirred to the depths and our feeling intensified by reason of our thwarted, defeated condition. Our cry then carries the weight of intense feeling, and this soul energy lays hold of spiritual power. "And God saw the children of Israel, and God took knowledge *of them.*"

QUESTIONS

1. Of what is the work of Moses a symbol?
2. What does the name Moses represent?
3. What analogy can be drawn between the history of the Children of Israel in Egypt, first nurtured in comfort and security as honored guests and later enslaved and afflicted, and the life story of man?
4. How can affliction be turned to good account in man's experience?

Lesson 2, July 11, 1937

UNITY SUBJECT—*Helps toward Freedom.*

INTERNATIONAL SUBJECT—*God Provides a Leader.*
—Exod. 3:1-12.

1. Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb.

2. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.

4. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7. And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

9. And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them.

10. Come now therefore, and I will send thee unto

Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12. And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

GOLDEN TEXT—*Come now therefore, and I will send thee.*—Exod. 3:10.

SILENT PRAYER—*I exert myself to keep open the channel through which the law of the Spirit of life reaches expression in me.*

All law is one. The law of mental and spiritual expression differs from that of physical expression only in being applicable to the unseen rather than to the seen, and therefore on a higher plane than the physical. "The first man is of the earth, earthy," it is true, while "the second man is of heaven," but the law under which each remains what he is or progresses from one to the other, is universal. Concentration or the fixing of the attention steadfastly on what one wishes to express is the keeping of the law.

The reason one fails to make one's high ideals real lies in the weight given to the importance of temporal matters. We allow mere things to claim our time and attention under the conviction that they are necessary and that we cannot be free to give our thought to spiritual things until the temporal are first settled. When we fall into this error temporal matters encroach more and more upon our

attention, till we are bereft of spiritual expression and lack spiritual consciousness.

Every one desires to escape from the evils of sense consciousness into the peace and poise of true well-being, but not every one knows how to do so. Hundreds of years elapsed from the time Jacob and his sons settled in Goshen until Moses led the Children of Israel up out of Egypt. Patience is needed for a complete demonstration of freedom from sense bondage.

When we seek the higher things of the mind we find that we must discipline our thought life. Jethro means "his excellence, his abundance." Midian means "judgment"; Horeb "solitude." In the solitude of our own consciousness we lead our thoughts to the back of the wilderness, or below the level of conscious mentation to the deep stillness of the subconscious. There the Exalted One dwells, the divine I AM, which rules over good judgment, and there we are led toward spiritual Truth.

The angel of Jehovah is the quickening thought of God appearing in the form of light or divine intelligence, intuition, and understanding. Scientists now state that the energy required for any sort of mental work is so small as to be incapable of being measured. The "bush" or network of nerve tissues and brain cells is not consumed by thought action. Rather, it is increased, as is shown by the deeper convolutions in the brain of the thinker compared with those of the nonthinker.

The greatest power that man is capable of exerting, that of thought, works silently, without friction and without loss of substance in the medium through

which it functions. Understanding of this fact is the "great sight" that Moses would have turned aside to grasp. However, we recognize divine substance in the nervous system of man only when we put aside all limited ideas of the absolute (take off our shoes from off our feet).

The nervous system is the most highly developed part of the physical man; in fact it is the link between the physical and the spiritual. Out of the nerve tissue ("out of the midst of the bush") issues the voice of God to man, convincing him of the sacredness of that in which he puts his faith, and of faith itself ("the place whereon thou standest is holy ground"). When we accept an idea or a truth as the basis of faith and elect to stand fast on that basis, we are standing on holy ground.

The first ground of faith is our conviction of the omnipresent or universal nature of God. "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Neither place nor time exists where God is not. We talk of infinity, but finiteness does not comprehend the Infinite. Moses "was afraid to look upon God." We may dream of the infinite, but we cannot compass it mentally or otherwise. The immeasurable inspires the mind with awe.

The Children of Israel represent our true thoughts. In sense consciousness these are held captive so that we cannot give them full utterance. The higher self seeks full expression, and because of its inability to realize fullness it is afflicted. "The Spirit himself maketh intercession for *us* with groanings which cannot be uttered." To overcome this condi-

tion we require a leader. In silent prayer and praise we see our divine possibilities, but long-standing habit tempts us to doubt our powers. "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Self-searching reveals to us the omnipresence of God and His power to help us right where we now stand. "Certainly I will be with thee." We have no need to change our allegiance to God or alter our faith in Him. "Ye shall serve God upon this mountain" where you now are.

QUESTIONS

1. How does one keep the law of expression?
2. Explain how we discipline our thought life, interpreting the statement that Moses led Jethro's sheep to the back of the wilderness in Midian.
3. Interpret the statement "And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."
4. What is the holy ground on which Moses was commanded to stand unshod?
5. What assurance do we find in God's promise to Moses that when he had brought the Children of Israel up out of Egypt he should "serve God upon this mountain"?

Lesson 3, July 18, 1937

UNITY SUBJECT—*Gaining Self-Confidence.*

INTERNATIONAL SUBJECT—*God Encourages a Leader.*—Exod. 3:13-16; 4:10-16; 5:1.

13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them,

The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16. Go, and gather the elders of Israel together, and say unto them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

10. And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue.

11. And Jehovah said unto him, Who hath made man's mouth? or who maketh *a man* dumb, or deaf, or seeing, or blind? is it not I, Jehovah?

12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.

13. And he said, Oh, Lord, send, I pray thee, by the hand of him whom thou wilt send.

14. And the anger of Jehovah was kindled against Moses, and he said, Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15. And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16. And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God.

1. And afterward Moses and Aaron came, and said

unto Pharaoh, Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

GOLDEN TEXT—*Jehovah will give strength unto his people.*—PSALMS 29:11.

SILENT PRAYER—*I trust in the Lord with all my heart.*

Encouragement is a necessity to us if we are to carry our undertakings through to success. Especially is this true when we essay to master the principles of Truth and express them practically in our everyday experience. In the beginning of our study we are filled with enthusiasm and demonstrate readily, but as the magnitude of our task dawns on us we are sometimes tempted to despair of gaining complete freedom from the race consciousness. It is at this point that an understanding of the omnipresence and omnipotence of God and of the staying power of Spirit gives us reassurance. We need also to understand something of the nature of spiritual Truth.

We liberate our higher thoughts (Israelites) from bondage to the lower (Egyptians) by recognizing all power as spiritual, and by making connection with the power of God within the heart through the medium of the I AM. The Lord or law gives strength to our thought people only as we claim strength and identify ourselves with it. The statement *"I am strong in the Lord and in the power of His might"* identifies us with omnipotent, universal Spirit.

It would seem as if the voice of Jehovah sound-

ing in the mind and heart of man would tip his lips with celestial fire and loosen his tongue into eloquent speech. But the evolutionary process (Moses) is slow. In nature nothing accelerates its action. "Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant." There must be an evolution of consciousness, and this is brought about by the power of the I AM. We can think of ourselves as backward, weak, and incompetent until we become so; or we can think of ourselves as imbued with the power of God, and lay hold of the universal energy, making it our own. The "I" makes of man whatever he wills when he employs it truly.

To know always the right word to speak is a gift of God that results in self-confidence. "I will be with thy mouth, and teach thee what thou shalt speak." Fear of saying the wrong thing inhibits many a one from true self-expression. Wise, fearless words carry conviction to the hearer and also give confidence to the speaker. When we are sure that our words are right we have no trouble in speaking them fearlessly. "I will be with thy mouth." So long as we doubt our wisdom it is best to give our thought no tongue.

That we have not developed perfect self-expression is no reason for postponing the effort to do so. To say that we should like to demonstrate Truth but that it is of no use for us to try because everything is against it, is not a valid excuse. When all Moses' arguments and objections were fully met and answered by Jehovah and he had nothing left on which to base a refusal, he still excused himself on general grounds. "Oh, Lord, send, I pray thee, by

the hand of him whom thou wilt send." That is, let any one try it who likes, I shall not undertake it because I cannot meet the demands made upon me.

When we fail to obey the divine law we customarily think of the anger of Jehovah as an awful force, devastating in its remorseless action. Man feels this in proportion to the power he has put into his negative, disobedient thought. When he pleads inability to undertake what he nevertheless wishes with all his heart to do, the disobedience is tempered by his desire to keep the law, and the anger of Jehovah then makes man's ill the advantage of his good. When "the anger of Jehovah was kindled against Moses" it took the form of delegating to Aaron part of the work that Moses was called to do; namely, the speaking, persuasive part or the duty of meeting the public. The metaphysical meaning of Aaron ("enlightener") is the executive power of divine law. He who brings his thought forces up out of the waters of negation and establishes them through practice in meditation and prayer (forty years in the wilderness), requires unusual clear-sightedness to help him express practically what he has perceived mentally. Aaron and Moses, working together, accomplished more than Moses alone could have done.

Speech comes readily to the man of quickened intellect accustomed to meeting and communing with others. The mystic and the dreamer communes more readily with God than with man. The intellectual is a mouth to the mystic, and the mystic is as God to the intellectual, surpassing his powers of

comprehension and arousing his awe and reverence.

Neither intellectual power nor spiritual perception of divine law avails to bring man out of bondage so long as these are kept subservient to the policies of the natural man (Pharaoh). To ask leave to go three days' journey into the wilderness, with the intention of passing out of the wilderness altogether, is to merit failure. It is better to face our purpose and fully acknowledge it to ourselves than to try to trick ourselves with half measures. Truth is served only by true men, never by hedgers, and freedom from sense must come first in the heart.

QUESTIONS

1. What reassurance does the student of metaphysics require in order to persevere till he wins entire freedom?
2. How does the I AM free man from bondage to sense?
3. Interpret the statement "I will be with thy mouth."
4. Where is freedom first realized?

Lesson 4, July 25, 1937

UNITY SUBJECT—*Facing a Change in Consciousness.*

INTERNATIONAL SUBJECT—*God Prepares a People.*
—Exod. 12:21-28.

21. Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover.

22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

23. For Jehovah will pass through to smite the

Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25. And it shall come to pass, when ye are come to the land which Jehovah will give you, according as he hath promised, that ye shall keep this service.

26. And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27. That ye shall say, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28. And the children of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they.

GOLDEN TEXT—*Jehovah thy God hath chosen thee to be a people for his own possession.*—Deut. 7:6.

SILENT PRAYER—*The voice of Truth speaks to me in the divine law, and establishes my understanding in God.*

The Passover symbolizes man's passing out of one consciousness into another. Moses, the law, prepares the mind for this change by making clear both the reason and the method.

The elders of Israel symbolize our chief religious thoughts; the lamb, the animal life consciousness that we are to surrender when we cease to live from the viewpoint of the physical and lay hold of spiritual energy instead. The number of lambs was proportioned to the size of the families;

that is, every department of man's being must enter into the sacrifice, which must be complete.

Consciousness is largely a matter of thought. We need to watch our thoughts if we wish to effect a change in consciousness. We learn to recognize pure spiritual thought by its universal or selfless nature. We should strengthen and increase every thought of this kind by affirming that the life of Spirit controls both our mind and our body, and finds perfect expression in and through us.

The blood of the lamb on the lintel and the side posts of the door of each Hebrew house is a symbol of the spiritual life within the body and of the giving up of the animal life to perpetuate and protect the inner life. In spiritual consciousness none goes "out of the door of his house until the morning." The spiritual life idea remains dormant within man through the night of his ignorance and bondage to sense dominion, but awakens and makes its influence felt with the passing of the central or ruling powers of his darkened mortal thought (the death of the first-born of Egypt).

The blood of the lamb is placed on the door rather than the roof of the house because the door gives access to what is within. When Jesus said, "I am the door of the sheep," He expressed in a symbol the truth that the pure life and substance of Being are realized through the Christ consciousness. True thoughts that harmonize with the substance of life place man under the protection of the divine law, so that no destructive influence can reach or affect him.

Life is of God, but we do not always express Godlikeness in our living. Our method must be

changed from negative to positive, from destructive to constructive before we can measure up to the full stature of the Christ. We wish to pass out of race consciousness into God consciousness and remain permanently in the latter. To do so we must purify the entire inner life of thought, feeling, and being as well as the outer life of action. By so doing we realize in ourselves the substance of Truth (come to the land which Jehovah will give us).

To live satisfyingly we must understand the meaning of life. We begin this quest by trying to understand ourselves. "Thought in the mind hath made us," but the night of Egyptian darkness would leave us content to live by feeling instead of thought. As subconscious thought, feeling can be brought to the surface and translated into either thought images or words. Words are preferable, since they are more definite and lasting than thought images. We should habitually put our feelings into words that make them clear to ourselves, following up this practice with thinking in words also. Depth and clearness of understanding are gained by this method, and when the question "What mean ye by this service" comes to mind we are ready with an intelligent answer.

This technique enables us to understand life well enough to shape it to our heart's desire. To know exactly what we wish to do is a decided gain over the wavering, uncertain state of the Egyptian consciousness. To do what we in our true self wish is a power that we gain through making the complete sacrifice and aligning our will with the divine will. When we claim this victory the Lord executes His

judgment, and we find ourselves possessed of a new freedom. We no longer fear the death of the body, and we are free from other forms of bondage also.

The whole lamb sacrificed for the Passover had to be eaten, or if any remained till the second day it was to be burned. This shows that the giving up of the animal life consciousness is no idle command or meaningless rite, but is necessary in order that man may appropriate divine substance. The lamb roasted with fire symbolizes the life transformed by the fire of the Holy Spirit, untouched by negation in any form. In token of the sincerity of man's desire to transform his life, the Children of Israel ate the Passover fully prepared for the journey they were to undertake immediately afterwards. Action follows best on the heels of decision, and in spiritual matters as in temporal it is best to strike while the iron is hot.

QUESTIONS

1. What does the Passover symbolize? The elders of Israel? The lamb?
2. How can we recognize pure spiritual thought in ourselves?
3. What is meant by the blood on the lintel of the door and the two side posts?
4. What is the symbology of the door in this lesson?
5. Why should we put our thoughts and feelings into words?
6. How do we learn to shape life to our heart's desire?

He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.—THE PROVERBS.

Faith

By Clarence Edwin Flynn

Faith is a mystic key that swings
The gate to life's more precious things,
The values gold can never buy,
The world of things that cannot die.

Faith is a something that commands
New strength for tired and failing hands,
A voice that whispers and imparts
Courage to erstwhile fainting hearts.

Faith is a power that gives to men
The universe to be their ken,
And guides their footsteps where appears
The vista of eternal years.

Silent UNITY

I walk by faith, and my understanding is established in God.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo., cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

IN II Corinthians 3:18 Paul wrote, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

This is usually interpreted to mean that we are changed in character by looking to Jesus as the perfect example of a holy life. Thus we are changed in mind, but our body is seldom touched by the glorified spirit; the reason being that our attention is centered on a perfection to be attained after the death of the body. Jesus taught that the kingdom of God is within man and that in the regeneration the body is to be transformed and taken into that kingdom, as His body was. The ether in which we live is heavily charged with electric particles in radiant freedom. Our body is composed of these same particles moving feebly or, as one eminent scientist puts it, "bottled up in matter."

If our body and all matter is primarily in contact with the great radiant energy or life of the ether, how can we merge them into unity with their source and free them from their material imprisonment? Jesus said in Luke 4:18, "He hath sent me to proclaim release to the captives." The great work of Jesus was to overcome the disintegration or death of His body, which He did by recognizing that its particles or atoms were ruled by ideas that had been separated from their principle and that He had the

power to restore them to their original radiance.

When we who are following Jesus in the regeneration discern these spiritual facts; and if we want to enter into the same glorified life with Him, it is our privilege and duty mentally to do as He did. We must deny the veil or mist of mortality and affirm the glory of the Lord. This will at least begin the freeing of the atoms of our body from the mental prisons into which the race and our own thoughts have bound them.

In this enlightened age everybody knows that matter is not solid, as it appears; that the whole universe visible and invisible, as science tells us, is "waves and nothing but waves." However there is a vast difference between the energy present in dense matter and that present in the ether or space. This difference between free energy and that imprisoned in matter puzzles our most advanced scientists, and they are seeking to overcome it in harnessing electricity in various ways. But the greatest release will come when all men join with Jesus in a unification of their mind with Creative Mind. Then will come the millenium, in which the human family will be restored to its original place in the Garden of Eden, the universal ether.

This return of the prodigal son to the Father's house has begun and men everywhere are affirming their divine sonship. It is only in the past few years that men have had illumination sufficient to declare that God created man in His image and likeness, although it is so stated in various ways in the Bible we have believed for ages.

Now we are beginning to see that we are the

offspring of mind instead of matter, and that the more we acknowledge this great truth the more it will become manifest in us and around us. "Acknowledge me in all thy ways, and I will pour thee out a blessing" is a divine promise that we may take advantage of and prove for ourselves in every walk of life.

The perfection of mind and body that we all have longed for and hopefully looked forward to in a faraway heaven is actually right here awaiting our acknowledgment. "The kingdom of God is come nigh unto you." So health and wholeness of body will surely follow your persistent affirmation of their presence. You shall quicken the circulation of omnipresent substance by setting its imprisoned atoms free with your faith in it as your all-sufficiency.

HEALING THOUGHT

Health of mind and wholeness of body follow as I behold Thy eternal perfection manifest in me.

PROSPERITY THOUGHT

My understanding and faith in divine substance open the door to a constant inflow of plenty into my mind and affairs.

(Use from July 20 to August 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

IT IS FROM the bottom of my heart that I thank you for your prayers for my little grandson. When I sent you the wire his temperature was 105 and the doctor said he had lobar pneumonia. The next morning he was laughing and happy, and the doctor said the pneumonia was gone, that he had never had a case recover so quickly. He could not understand it. I had no fear, because I knew that he was God's perfect child, and I had definitely placed him in His care. I am inclosing a love offering with my thanks.—*A. F., San Fernando, Calif.*

TWO YEARS ago I was told that I had cancer of the breast, also a heart affliction, and that an immediate operation was necessary or I would die within a short time. I was ready to go to the hospital when I suddenly decided that I could not take the risk of being snatched from the child who needed me so much. For several months in fear and suffering I watched the dread symptoms develop. I decided to write to Unity for prayers. After I had sent my letter to you a sweet calm and confidence came over me,

but the suffering and symptoms continued. My friends thought I was making a great mistake to trust in prayer, but I continued to pray and thank God even in the face of great pain. I had not been able to raise my right arm, now the slightest movement hurt. For a little while I wavered and feared. Then one night when I was lying awake and praying something seemed to move in my breast and the heaviness left it. From that moment I began to improve steadily. The doctors told me my breast was all right and my heart perfect. It is all so wonderful I cannot praise God enough or be grateful enough to you for your wonderful healing prayers. God bless you.—*S. C., Beaumont, Tex.*

IT IS WITH gratitude I write you of my healing through your prayers. I asked your help for ulcerated legs; they are beautifully healed. The right leg, which was the worst, has not a trace of pain and only a scar to show where the ulcers were. I thank God for His love and Unity for showing me the way to His guiding hand. God bless your noble work.—*I. A., Grouard, Alta., Canada.*

I WANT TO tell you that after wearing glasses for twenty-three years I have been able to discard them entirely. I find through examination that my sight is fifteen years younger than I am. I am very grateful for this manifestation of perfection.—*D. H., San Francisco, Calif.*

THREE weeks ago, when my small daughter's arm was broken, I telegraphed to you. It was a bad break, both bones being broken at the wrist, but since the night of the accident she has not mentioned

any pain or discomfort. Four days later she began using her fingers. Thank you and bless you for your prayers. They always bring peace, comfort, and healing. I am sending a love offering with the thought that through divine love it may be blessed and multiplied in the Father's service.—*Mrs. J. D. P., Washington, D. C.*

Filled with Plenty

DUE TO your prayers in my behalf some of my property has been sold and other property has been let. I have felt in the past that my burden was too great to be borne, but now I realize that God's promise to us never changes. I am so grateful to God and to Unity. Your wonderful work is never failing.—*E. C., Florida, Transvaal, S. Africa.*

WE HAVE been greatly prospered through your prayers and are very grateful. We are more prosperous than we have been for many months. I thank God and Unity and put my trust in Him. God bless you and your wonderful work.—*M. L. M., Oklahoma City, Okla.*

WITHIN a very few days after I wrote to you for prayers that we might rent our little farm the place was let to fine tenants, who have paid the rent months in advance. I am profoundly thankful for this example of God's goodness and for your prayers in bringing it to pass. An offering of appreciation is inclosed. You may discontinue your prayers.—*I. M. P., Eugene, Oreg.*

I AM VERY happy to tell you that we have sold our

house, for which I asked your help in prayer. Man's extremity is certainly God's opportunity. This has been most definitely proved to me. Just when it appeared as though we could not hold our property another day a buyer came and the sale was made. Thank you many, many times for your loving help. —*D. T., Toronto, Ont., Canada.*

He Shall Have Abundance

I HAVE been greatly blessed since using this last prosperity bank. I have been blessed beyond my dreams. I praise God and Unity for all the good that is coming into my life. God bless each and every one of you.—*F. R., Glendale, Calif.*

I AM GLAD to report that since I started using the prosperity bank drill I have had much success. My music class has increased, and I share in an estate left by an uncle. I know that God is my supply in every need, and I am grateful for the many blessings that have come to me.—*L. M., Chico, Calif.*

I CANNOT begin to tell you of the many blessings that have come to me since I began the prosperity bank drill. My husband has received a raise in salary. The drill has already taught me to look at money matters differently, knowing my unity with God.—*L. N., San Francisco, Calif.*

I HAVE been faithful in following the prosperity bank drill and have greatly increased my understanding of spiritual ways of doing things. I find the regularity of the daily drill a great help in starting

the day on a high plane of thought. I am grateful for your prayers and help.—*Mrs. J. A. W., Honolulu, T. H.*

Search the Scriptures

THE ENTIRE correspondence course in *Lessons in Truth* has been greatly enjoyed. I have derived much comfort and help from practicing what I have learned. I am happy to say that through the understanding gained I have been able to overcome habits that were formed through wrong thinking. Worry, fear, anxiety, hatred, anger, and other emotions have been eliminated. I am much happier than I have ever been. Each moment I try to let good become manifest.—*A. P., Zelienople, Pa.*

I AM SENDING Lesson 5 and a love offering. The Unity work is a great joy to me. I have demonstrated over a great many difficult situations in prosperity, health, and harmony. As I gain spiritual growth I find life happier and more comfortable. May God bless you in your great work. I always appreciate the ideas you send when the lessons are returned. You have a wonderful way of explaining Truth.—*H. L. W., Sioux City, Iowa.*

My Help Cometh from Jehovah

I MUST tell you how J—— loves the stories and poems in *Wee Wisdom.* It solves the way to nourish a child's mind both religiously and mentally. I consider it just the correct literature for a growing child. —*I. L., Belleville, N. Y.*

I THANK God daily for the wonderful help that comes to me, as well as to many thousands, through reading, studying, and seeking to apply in daily life the Truth teaching given in Unity literature. To God be all the glory, and may His fullest and richest blessings be with you all.—*G. B., Portloe Truro, Cornwall, England.*

Hearken unto Me

I AM GRATEFUL for your marvelous guidance. It is heavenly to be at peace, and being at peace, my physical condition is improving every day. The results of your prayers have been better than I could hope for.—*Mrs. C. R. H., Jamestown, N. Y.*

PRAISE AND gratitude can never express my joy in your guidance. Since I began co-operating with you I find just what I need each day. May God bless you all exceedingly is my constant prayer.—*M. W., Keokuk, Iowa.*

Love One Another

A SHORT time ago I wrote to you asking you for prayers for divine assistance in our affairs. I did not mention that a break had occurred in our home; that I was dependent on my own efforts and very much in need of help. It is amazing how things begin to clear up when you really try to put into practice the understanding that you have. I faithfully studied the Unity teachings, struggling to free myself of all personal desires. I held fast to the thought of the ideal that I wanted accomplished, and with your help undreamed-of channels opened. An extremely stubborn

condition was overcome and our family was happily re-established.—*A. U., Los Angeles, Calif.*

I Am the Light

SEVERAL months ago I asked for your prayers that I might be renewed and illumined in the awareness of my oneness with God. As I write this letter my heart overflows with gratitude for the ever-increasing good that is constantly coming to me since I first wrote to you. I do not seem to find words to tell you how grateful I am, but I inclose an offering and pray that God's richest blessings may be with you always. —*E. M., San Francisco, Calif.*

I HAVE gained an immense amount of illumination, hope, and happiness together with an entirely new outlook on life since becoming a Truth student. Health and strength have become manifest in my life, and nothing worries me any more. Thank you for your wonderful letters, and blessings on your school.—*M. E., Refuge Cove, B. C., Canada.*

He Is My Refuge

SOME MONTHS ago I was told that I was "all through," due to a very severe heart ailment. At the same time I was thrown out on my own resources, my home gone, with a small son to support. I had just seven dollars to start another home and a small business. But I had faith in God and the prayers of all my good friends in Unity. God has blessed me and supplied all my needs, healed me, and given me peace. I praise and bless Him always. What a

wonderful thing it is to know the power of God and the power of the spoken word! I pray that God may bless you richly in your wonderful work.—*C. M., Grand Rapids, Mich.*

Unto Us a Child

I WANT to tell you of the birth of our baby girl. It was a normal delivery, and the baby is perfect. Please accept the love offering inclosed, and may God bless each one and prosper the great work that you are doing for the world.—*L. D., Fort Smith, Ark.*

I AM VERY grateful for the help received during the birth of my baby. He is a fine boy, two weeks old, and gaining steadily in weight. My husband has been busier with work than at any time I can remember. Everything is working out for our good, and I am very grateful.—*Mrs. M. I., Brooklyn, N. Y.*

Father, I Thank Thee

MY SINCERE WISH is that God may bless you for the wonderful good that you do. I have been greatly blessed since I came in contact with Unity.—*A. G., Stockton, Calif.*

I WISH TO express my sincere appreciation and gratitude for your prayers. I have had an increase in salary and also some money as a gift. This has helped in many ways, and I thank God and Unity for this prosperity. Many blessings have come to me since I began the study of the Unity teachings, and I am more than grateful.—*K. P., Crystal Lake, Ill.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

The doctrine of reincarnation causes me much sorrow because it takes from me forever my loved ones who are in the invisible. I am grieved to think that never again will I see my dear mother and brother. Can you give me some help with this problem?—*Question answered by Silent Unity.*

If the subject of reincarnation seems displeasing to you, cease to let it cause you sorrow by thinking of the ever-present now. While we do believe in reincarnation, yet we do not stress this belief in our teaching. We teach wholeheartedly and believe that every opportunity must be made *now* to perfect this life's experience. To this end we lend all our spiritual forces and use every spiritual means at our command. However we believe that the way of reincarnation has been provided by a wise and loving Father for the purpose of helping His children come into the perfect ideal of eternal life that Jesus Christ taught and exemplified.

God's plan cannot be displeasing to His children when it is understood. So rather than condemn this expression of God's love, think of each soul as sometime and in some way having an opportunity of becoming like the Father. We feel certain that when you do this, your mother and your

brother will be drawn closer to you in Spirit. The memory of the beautiful, lovely lives that belonged to your mother and brother will make you one with them forever.

I have a friend who says that people must suffer because Jesus suffered on the cross and that God wants us to suffer. I don't agree with her, but I don't know just what to tell her. What does Unity think about it?—*Question answered by Silent Unity.*

Jesus chose the way He was to walk because He knew that only through the abnegation of self could He attain His perfect Christhood and because He wished to show mankind that death could be overcome, even in its bitterest form. The Christ in Jesus did not, could not, suffer, for it was Spirit. If the body seemed to feel some pain it was only the hurt of the personal self, as it was only the personal self—the self of narrow desires and false beliefs—that died.

God did not will for either Jesus or us to suffer, of that you can be certain. Is not God our loving Father? Did not Jesus call Him so? Surely He did not believe that it is God's will that men should suffer. His whole teaching is that God is with us always, infolding us in His love, supplying all our needs. Consider His words: "What man is there of you, who, if his son shall ask him for a loaf, will give him a stone? . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Is this not sufficient proof that God's will for us is good?

Of course it is possible for a man to realize his innate holiness and fail to grasp any more of Truth; fail to realize that God's will for him is happiness also, and peace, and health, and prosperity. Thus he may live a life of suffering. But when we do realize that God is our all-sufficiency in all things, that we are His children, created in His image and possessed of all good things, then we can know suffering of no kind.

Will you please give me some explanation of what becomes of our loved ones who have passed on. Do we meet them again?—*Question answered by Silent Unity.*

Be comforted and at peace, for the Truth declared for your dear one was not in vain and it did bless him and strengthen him in his ongoing. Be comforted in the thought that God's love is with him at all times and that God's holy purpose of eternal life and perfection is being fulfilled in him.

Unity believes in reincarnation in the sense that a soul that lays down the body will come back into life expression on this plane through another birth as a baby again. We believe that God's love and wisdom provides this opportunity in order that those who have missed the mark may again learn to express and spiritualize the mind and body, developing or transforming the body into the true and perfect Christ body, even as Jesus Christ did and as He promised that we should do. Through a bond of love it is quite possible that a person will again meet his loved ones. If meeting them is likely to serve any need or good purpose we believe it will take place.

Forget not to give thanks and praise
For God's good gift of summer days.

Summer is a season of rejoicing. On every hand God's gifts are showered upon us, and this is the time to cease our chant of discouragement and turn to catch the song of God. "The day dawns when you will be eternally conscious of God's presence," says F. B. Whitney, and he adds that today will be that day if in your heart you hear the song of God. He brings out these thoughts in an article in the July issue of *Unity Daily Word*. Its title is "In the Night His Song Shall Be with Me."

"Man's extremity is God's opportunity." What a familiar statement, and how true it is! A new writer in a July issue of *Weekly Unity* has proved it to her satisfaction. Although hardly more than a beginner in the study of metaphysics, she has already accomplished enough to show what the principles of Truth will do for any one who really puts them to the test. You will be struck with the simplicity of her language, the sincerity of her expression. Her article called "In Times of Extremity" is being published in two parts.

Summer days seem to spell open spaces and those who are denied the experience of living in such an environment can at least get a vicarious thrill from reading about it. A seasonable story, a

true one, called "There Is Always a Way Out," appears in *Progress* this month. It tells of a farming venture that was attended by innumerable hardships and discouragements until God was called on for help. How things righted themselves then and how success and abundance replaced failure and lack are interestingly told in this story.

"In the past month alone I have taught eleven men over sixty to become good swimmers," replied the swimming director when asked about the age limit of beginners. Zelia M. Walters reports this conversation in a *Good Business* article. After reading what has been accomplished by persons of advanced age, as pointed out by Mrs. Walters, you may decide that life begins at "sixty." However you will be inspired to know that it is never too late to learn something new and that age is no barrier to success. Of course certain spiritual preparation is necessary and this is explained in the article "If You Learn to Swim."

If Chuck had not been so fond of his little sister Jinjy he would have refused to dive again and again for her beloved rag doll which had been left on the beach and was now hidden by the rising tide. Chuck was tired and out of breath, but still he persisted. Jinjy was counting on his rescuing her doll, and he just couldn't fail her. How he finally succeeded in locating the doll and with it a rare and beautiful treasure is told by Dee Dunsing in "The Rescue of Clara," a story in July *Wee Wisdom* that has a valuable lesson for boys and girls.

UNITY LITERATURE GOES TO SCHOOL

Not long ago Silent-70 responded to a call for Unity literature to be sent to a high school in Canada. The letter read:

"At the high school of commerce here we have a number of young boys in our first and second forms who are studying junior business. Occasionally I read them stories from your *Good Business* and they enjoy them very much.

"Can you advise me whether there is any possibility of getting back copies of your *Good Business?* I feel that they would be good reading for the boys and would encourage them to go forward in the right way."

Silent-70 sent one hundred back copies of *Good Business* to these boys, free of charge. A subscription for *Good Business* was entered for them, also one for *Progress.* In addition a number of pamphlets and sample copies of other publications were sent to the school. Silent-70 responds to every call for help, making no charge for the Unity literature that is sent out. Love offerings from our friends make possible this Silent-70 ministry.

SECOND TERM OF SCHOOL

Now is the time to enroll if you are planning to attend the Unity Training School during the July term, which begins July 5 and ends July 30. On Mondays, Wednesdays, and Fridays of this term you

can take the following classes: Christian Healing, taught by Clara May Rowland; Basic Principles, by Celia C. Ayers; Methods and Ideals, by Elsie Shaw; and Mysteries of Genesis, by Mr. and Mrs. Charles Fillmore. On Tuesdays and Thursdays you can study Bible History, taught by Francis J. Gable; The Silence, by Louis E. Meyer, and The Great Example, by Francis J. Gable.

Those who enroll for this term and give their full thought and effort to mastering the subjects offered can be sure of great spiritual gain. Your early registration will be a help to the management and a benefit to you. Write to Unity Training School, 917 Tracy, Kansas City, Mo.

TAKE YOUR RIGHTFUL PLACE

Do you sometimes feel dissatisfied with the part you are playing in life? This dissatisfaction is a divine urge to go forward and attain your true place in God's kingdom. Your status is sonship. Prepare now to take your rightful place.

The Unity Correspondence School offers you a course of study that will pave the way for your spiritual advancement. You can take it right in your own home, sending your written papers to headquarters and receiving the individual attention of the dean of the school. There is no better way to begin your study of Truth than by enrolling for this course. Write to Unity Correspondence School Course, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Frederick E. Andrews, Unity, 1300 Grand; Alice Hopkins (LT) Unity, 1300 Grand

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen & Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 5223 La Canada

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Emma Luke, Unity Temple, 2120 S Union; Alfred Williams, Unity Assb, 233 S Broadway; Nannie B. Highnote, Unity Cl, 1532 Wilshire

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katharine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Marie P. Handly, 350 Geary

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L L Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chr, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Mary Fullenlove (LT) Unity, New Florida hotel

Orlando—Ocoa Moore, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Laura Hyer and Louise Ramey, 1st Unity Soc, De Soto hotel

GEORGIA

Atlanta—Hazel Risk (LT) Unity, 897 Peachtree N E

IDAHO

Boise—Christine Pustell, Unity, 505 Franklin

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity Fellowship, 25 E Jackson; Nellie McCollum, 1st Unity Soc, 159 N State; Edith Reynolds (LT) Unity Truth Home, 116 S Michigan

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell, Unity, Century bldg

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, Martin hotel

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Hutchinson—Maude Wilson (LT) Unity, 201 E 9th

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

KENTUCKY

Louisville—Georgiana Tree West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Mrs. E. Norton White (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt (LT) Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S. S. Unity Cen, Jewell bldg; Ernest C. Wilson, Unity Soc, 913 Tracy

Lees Summit—Richard Lynch, Unity Farm

St Joseph—Rex Morgan, Unity, 12th & Felix

St Louis—Fred and Hilda Eilers, S. S. Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, Dorr & Zeller auditorium

MONTANA

Billings—Mary Wessel, Unity, Northern hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity Cen, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Omaha—Mabel Schopf, Unity, Electric bldg

Scottsbluff—Nora Elliott (LT) Unity, 2026 Ave C

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

NEW MEXICO

Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Freeport—Marion Rodgers (LT) Unity, 15 Sunrise

Jamaica—Ella Pomeroy, Unity, 89-39 163d

Rochester—Louis E. and Ethel Meyer, Unity, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Schenectady — Marcellene Burbridge, Unity Soc, 1029 University

White Plains—Octavie Martial (LT) Unity, 11 Greenridge

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6th st N W

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—Garnett January, Unity, 80 W Starr

Dayton—Ethel Crouch, Unity, Fine Arts bldg

Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. G. Gillespie (LT) Unity, 117 Ross

Marion—Fannye Treaster (LT) Unity, City library

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl. Bank bldg

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, 1352

E 17th Place

OREGON

Portland—Marion Lance, Unity, 811 N W 20th

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, Walton hotel

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison

Dallas—Minerva Hursey, Unity, Allen bldg

El Paso—Bertha Forbes, Unity, 305 E Franklin

Houston—Lilian Brass, Unity, Milam bldg

San Antonio—Mary Miles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key (LT) Unity, Enetai Inn

Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d

Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Edmonton—Annie Popple, Unity, Empire blk

Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place

London—Parker Drake (LT) British Unity, 36-37 Upper Thames; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5

Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave

CALIFORNIA

Bakersfield—Unity Cen, Southern hotel

Berkeley—Christian Meta, 1176 Colusa

Burlingame—Meta Cen, 209 Park

Fresno—Unity Cen, 15 N Fulton

Hollywood—Truth Cen, 1643 N Cherokee

Los Angeles—Christian Unity, 611 S Kingsley Drive; Church of Divine Healing, 1648 W Adams; Anna McMillan (col), 4614 S Central; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Unity Studio, 4958 W Adams; Uana Walters, 1419 W Jefferson

Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice

Pasadena—Church of Truth, 690 E Orange Grove

Redlands—Leona Ballou, 906 Tribune

Redwood City—Christian Assb, Women's Club house

Sacramento—Truth Cen, 1415 27th

San Diego—Unity, 1017 7th

San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp

San Jose—Christian Assb, 72 N 5th & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Publication Bk st, 514 15th

Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, Barnum Hotel

Stamford—Unity Soc, 74 Park Pl

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club

Jacksonville—Unity Cen (col), 804 Pippin

Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Chicago—Unity Cl (col), 104 E 51 st South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Flint—Unity Cl, Dresden Hotel

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2d

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, 29 W 6th

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 17½ W 4th

NEW JERSEY

Atlantic City—Temple of Truth, Central pier

Newark—Truth Cen, 97 S 10th

Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Unity, 406 W Silver

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col), 2523 7th ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39; Josephine B. Siemon, Steinway Hall

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid

Dayton—Dayton Truth Cen, Industries bldg

Lima—Unity Cl, Norval hotel

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Harrisburg—Unity Cl (col), 602 Briggs

Philadelphia—Chapel of Truth, 117 S Broad

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Austin—Truth Center of Christianity, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

Houston—Unity Cl, (col), Odd Fellows' Temple

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg

Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Melbourne—Estelle Derrick, 6A Elizabeth

Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, 7 Mitchell block

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon

Liverpool—Unity Centre, 125 Mt Pleasant

Leicester—Emma Danson, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

Manchester—Truth Centre, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Boso, 15

SCOTLAND

Glasgow—Prac Chrstianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Study Cl, Edgerton Rd, Calabar

Torre Pellice (Torino)— Unita, 2 Via Angrogna

Unity on Columbia Network

By invitation of the Columbia Broadcasting System, Unity School will be on the air for a special broadcast Sunday, July 4, at 8:00 a. m., Central standard time (10:00 a. m., Eastern daylight-saving time). Lowell Fillmore will be the speaker, his subject being "Freedom for Today." Music will be furnished by the Unity Quartet. This program will be carried by the Midwest and the Eastern stations of the Columbia network. It will not be broadcast in the Far West. Tell your friends about it, and tune in for this program.

Learn to Relax

Whether you are swimming, making a public speech, giving a music recital, or solving a problem in mathematics, you must relax mentally and drop all tension from your mind. This is of the utmost importance, no matter what you are trying to do. Read the chapter "Learn to Relax" in the book *Divine Remedies*. It contains some effective affirmations to help you acquire perfect ease of mind and body.

Give God Full Sway

The moment you cease feeling responsible for yourself, God becomes responsible for you, says Dana Gatlin in an article to be published in the August issue of *Unity*. She tells of a woman who found relief from severe physical pain by surrendering herself to God's care and letting Him have full sway in her life. She shows you how to become conscious of God's presence as an established verity, not as something just to think about once in a while and frantically to call upon when in danger. Miss Gatlin's article is called "There Is a Place."

Tell Your Friends

We who are thoroughly familiar with the various Unity periodicals sometimes overlook the fact that other persons do not know them so well. Not long ago a Unity worker was taking home a copy of *Wee Wisdom,* when a woman who sat with her on the street car leaned over and said, "I didn't know that Unity published a magazine for children." She was immediately presented with the copy and invited to hand it to some child.

Do all your friends know about *Wee Wisdom?* Make sure that they do. You can never tell how far-reaching may be the simple act of showing *Wee Wisdom* to some mother or teacher. See to it that *Wee Wisdom* goes to some child in your circle of friends. You will be building for the future of that child in a way that you cannot estimate. The subscription price of *Wee Wisdom* is $1 a year.

Enrich Your Life

Do you want to know the secret of enriching your life, of adding to your peace, happiness, and contentment as the days go by? Then send for *Open Doors,* a book by F. B. Whitney. Open it where you will and read awhile; you will close it with a new sense of freedom and spiritual uplift. In each of its forty-seven chapters you will find some dominant thought that has a special significance for you. Inspirational poems add to the interest of the book.

What Is the Law of Prosperity?

Charles Fillmore says: "You should expect prosperity when you keep the prosperity law." But what is the prosperity law? Let him tell you in his book *Prosperity.* In chapter 7 he explains what steps to take to bring the prosperity law into operation, and gives you some strong, pointed affirmations to help you establish yourself in a rich consciousness. The twelve chapters of this book cover the subject of prosperity from every angle.

Praise for Weekly Unity

I am very glad to resubscribe for *Weekly Unity* at this time, because I have always felt that every issue of this periodical came to me charged with new blessings and fresh inspiration. I am convinced that somewhere in its pages one is likely to find

the practical solution to one's problem, whatever it may be. —*Mrs. J. O., Minn.*

I see by today's copy of *Weekly Unity* that my subscription expires. I feel that I could give up other magazines but not yours. It has helped me to change from a complaining, depressed woman to a healthy, active, happy one, and I thank you. —*Mrs. C. W. J., Ohio.*

My study of *Weekly Unity* has resulted in an increased salary for my husband, more time for my music, better understanding in the guidance of my two little children, and better health, I am sure, for all of us.—*Mrs. D. S. S., Calif.*

What Do You Believe?

Are we free to choose our own way in life or do the conditions of our birth and environment determine our actions and make us what we are? What is your opinion? After you have given some thought to this matter, turn to page 65 of the book *Truth Ideas of an M. D.* and let the author, Dr. C. O. Southard, give you his views. The chapter called "Determinism" presents some helpful thoughts, and the other chapters of the book are equally inspiring.

A Perfect Companion

As a reader of *Unity* magazine do you also study *Unity Daily Word?* This magazine offers in condensed form the teaching that is found in the other Unity magazines for adults and helps to fix it in your mind. There is a special benefit in following the daily spiritual program outlined in *Unity Daily Word* in that its readers in all parts of the world join in using the same affirmation, and each day you share the results of their united prayers and meditations. *Unity Daily Word* is a pocket-sized monthly magazine with a page lesson for each day. Price, $1 a year.

When Are We Truly Religious?

Religion may mean one thing to you and something else to your neighbor. After all what is religion, and when are we truly religious? James Allen takes up this question in his booklet *Through the Gate of Good* and gives a definite answer on page 51. In the pages of this 25-cent booklet you will find a teaching that is worth many times the price you pay for it.

Have We Lived Before?

To some the idea of reincarnation is repellent because it is human nature to reject ideas for which one is not mentally and emotionally prepared. To others it offers an explanation of certain conditions that seemingly could not be justified in any other way. In his book *Have We Lived Before?* Dr. Ernest C. Wilson brings out some striking examples in support of this theory and quotes Bible passages that bear upon it. He makes no attempt to coerce you to his way of thinking. He brings you his views in the hope that you may find them a source of new light and comfort. His book is interesting, enlightening, and inspiring.

You Can Be Healed by Clara Palmer

The very title of this book implants renewed faith in the reader's heart, faith that is encouraged and strengthened by these words of the author: "Because I was healed through prayer although my condition had been termed hopeless . . . I know that you can be healed."

The first chapter of the book, "The Temple Beautiful," considers the body in its entirety. Miss Palmer says that every cell in your body should be radiant with light, life, and peace, and that when it is, you enjoy the perfect health that is God's will for you.

At the outset the author answers the question whether one should hold a thought for entire wholeness or direct one's attention to the pain or disease.

Next Miss Palmer discusses the eyes, and then in succession various other members of the body, explaining the physical function of each, together with its spiritual counterpart. She gives special blessings for healing and keeping each one in order.

Miss Palmer believes that good health is not subject to variation, that it is the orderly and constant expression of God life. Therefore she bids us work together to free the race from epidemics, which are the result of mass belief in disease.

In the concluding chapter, "Wholeness for You," she admonishes you to let nothing come between you and your spiritual determination to be perfectly well and strong. Throughout the fifty-three chapters of this book you will find strong, vital affirmations to help you get a realization of perfect health.

UNITY BOOKS AND BOOKLETS

For Beginners	Directions for Beginners	$ .25
	Directions for Beginners—*Spanish*, $.10; *German*, *English*	.25
	Lessons in Truth—flexible $2; cloth	1.00
	Lessons in Truth—*French*, *Italian*, $.75; *German*, *Spanish*, *Dutch*	1.00
	*Letters of Myrtle Fillmore—flexible $2; cloth	1.00
	Lovingly in the Hands of the Father—flexible $2; cloth	1.00
	Master Class Lessons—flexible $2; cloth	1.00
	Miscellaneous Writings—flexible $2; cloth	1.00
	Miscellaneous Writings—*Italian*, *French*, *German*	.75
	Unity's Statement of Faith	.10
	Working with God—flexible $2; cloth	1.00
On Healing	Christian Healing—flexible $2; *English* or *German* cloth	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D.—flexible $2; cloth	1.00
	*You Can Be Healed—flexible $2; cloth	1.00
On the Silence	Methods of Meditation	.25
	The Silence	.50
For the Home	Meatless Meals—cloth	1.00
	Science of Food and Cookery, The—cloth	2.50
Inspirational	Christ Way of Living, The—*German*, $.75; *English*	.50
	Finding the Christ—*German*, *Swedish*, *English*	.25
	Mightier than Circumstance—flexible $2; cloth	1.00
	Open Doors—flexible $2; cloth	1.00
	*Prosperity—flexible $2; cloth	1.00
Devotional	All Things Made New—cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	*Have We Lived Before?—flexible $2; cloth	1.00
	Metaphysical Bible Dictionary	10.00
	*Mysteries of Genesis—flexible $2; cloth	1.00
	Truth in Song	.50
	Unity Song Selections—cloth	1.00
	When Ye Pray	.50
For Advanced Study	*Christ Enthroned in Man—flexible $2; cloth	1.00
	Inner Vision	.50
	Selected Studies	.50
	Talks on Truth—flexible $2; cloth	1.00
	Twelve Powers of Man, The—flexible $2; cloth	1.00
	Usable Truth—flexible $2; cloth	1.00
	What Are You?—*German* or *English*, cloth	1.00
Greeting Booklets	*Great Helper, The	.10
	Holy Bread	.10
	*Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	*What Child Is This?	.10
	Where Blessings Begin	.10
	(20 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmie Came Through	.50
	White Stockings and Other Tales	.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Blessings come to us over the bridges we have built.

▼

■ When you send a gift subscription for UNITY magazine to some friend to help him find his way out of the darkness into the joyous Christ way of living, you are building a bridge over which blessings will come to you multiplied.

■ Members of the Help-One-A-Month Club realize that this is true. Each member pledges himself to send one Unity gift subscription a month to some person; and you can imagine the good that is accomplished in a year's time and the multiplied blessings that come to the giver.

Would you like to become a member of the club and build for the happiness of both yourself and others? If so, simply fill out and mail the coupon that appears below.

HELP-ONE-A-MONTH CLUB,
917 Tracy, Kansas City, Mo.

Please enroll me as a member of the Help-One-A-Month Club, and enter a year's subscription for UNITY as my gift to the friend here named. I inclose $1 to pay for my gift.

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

U-7-37

WEEKLY UNITY . . . *A TRUTH WEEKLY*

Not only will this concise, eight-page paper bring you forceful Truth articles each week, but it also contains the latest news of Unity activities at centers and on the radio. Special features include a digest of news items that show Truth principles at work, letters from readers, and a weekly message from Silent Unity.

A year's subscription for WEEKLY UNITY *costs only $1*

PROGRESS . . . *UNITY'S BIG ILLUSTRATED MONTHLY*

With an editorial policy as modern as its name, PROGRESS is designed especially to appeal to new students of Truth. Inspiring articles, fiction, and interviews—written in a popular style from the Unity point of view—make this an excellent magazine to send to a friend who understands little of metaphysics. You too will respond to its fresh slant on old problems, its colorful art work, its varied features.

That friend who needs Truth—send him PROGRESS! *And don't forget yourself when ordering. Price $1 a year*

UNITY SCHOOL OF CHRISTIANITY, KANSAS CITY, MISSOURI

Elder Brother

BY LIDA MARIE ERWIN

I've always felt that He who died for men
Wants not the servile pose, the bended knee,
But wants His own to walk with Him again
As did the men of yore in Galilee;
Prefers the title Brother, Neighbor, Friend
To that of King, whom men adore yet fear;
Prefers to walk in humble ways and lend
Encouragement and helpfulness and cheer.

I think we should not worship Him as one
Who dwells apart in some far-shining star:
He's one who helps in trouble, shares in fun,
And feels our heartthrobs every place we are,
And drinks with us the sweet or bitter cup;
And if perchance we fall, He helps us up!

UNITY...A MAGAZINE DEVOTED TO CHRISTIAN HEALING